A TREATISE OF Morall Philosophy.

wherein is contayned

The Lives and Answers, witty Sayings, worthy Sentences, wise and excellent Councels, Precepts, Proverbs, and Parables, of Philosophers, Orators, Emperors, and Kings: also of what Linage they came, and of what Countrey they were.

Very usefull for to direct the whol course of the Life in all Ages and Conditions.

First gathered and set forth by *William Bauldwin*, and after inlarged by *Thomas Palfreyman* Gentleman.

Proverbs 2.

If wisdom enter into thine heart, and thy soule delight in knowledge, then shall counsell preserve thee, and understanding shall keep thee.

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A Treatise OF *Morall Philosophy.*

The First Book.

CHAP. I.

Of the beginning of Philosophy

SOme perhaps (seeing we intend to speak of a kind of Philosophy) will move this question, more curious than necessary: Where, and how Philosophy began? and who were the Inventers thereof? and in what Nation? Of which, sith there is so great diversity among writers, some attributing it to one, & some to another: as the Thracians to Orpheus, the Grecians to Linus, the Lybians to Atlas, the Phenicians to Ocechus, the Persians to their Magos, the Assyrians to their Chaldees, the Indians to their Cimnosophistes, of which Budas was chiefe, the Italians to Pithagoras, & the French-men to their Druides; bringing each one of them, probable reasons to confirm herein their opinions: It shall be hard for a man of our time (in which many writings are lost, or at least hid) totally herein to satisfy their question; nevertheless for as much as God himselfe (as witnesseth the

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holy Scriptures) is the Author and beginning of wisdom, yea wisdom it selfe, therefore I suppose that God who alwayes loved most the Hebrews, taught it them first. If yee ask to whom: I think (as also testifieth Iosephus) to his servants, Noah and Abraham, who after in their times taught it both to the Caldeans and to the Egyptians.

The sons of Seth were also studious in Astronomy, which is a part of Philosophy, as appeareth by the Pillars wherein after Noahs flood, (which they by their Grand-father Adam, had knowledg of) this Science was found by them engraved: & after the flood, was by Noah & his children, taught to other Nations. Of which I grant, that he which every Countrey calleth the first finder, hath bin in the same Countrey, better than the rest: as among the Egyptians, Mercurius Trismegistus, or Hermes: whose works both Divine, & Philosophicall, exceed far all other that thereof have treated. Nevertheless, the Grecians (who have been alwaies desirous of glory) challenge to themselves the Invention hereof: & have therin taken great paine, naming it first Sophia, & such as therin were skild, Sophistes or wisards, which so continued unto Pithagoras time, who being much wiser than many others before him, considering that there was no wisdom but of God, & that God himselfe was alone wise, called himself a Philosopher, that is, a Lover of wisdom, & his Science Philosophy. There were besides these Sophistes, another kind called Sapientes, or Sages, as was Thales, Solon, Periander, Cleobulus, Chilon, Bias, & Pittacus: and thus there were in all three Sects, that is to say, wisards, who were caled Sophistes: & Sages, who were called Sapientes: & Lovers

of

of wisdom, were called Philosophers: all whose Science was Philosophy, as we may call it, Naturall wisdom: of which the kind called Ionica, began in Anaximander, & ended in Theophrastus: and the other kind called Italica, began in Pithagoras, and ended in the Epicure.

Chap. II.

Of the three Parts of Philosophy.

PHilosophy is sorted into three parts, Physick, Ethick, & Dialectick. The office of Physick is to discern & judg of the world, & of such things as are therein. It is the part of Ethick, to treat of Life & Manners: and it is the duty of Dialectick, that is Logick, to make Reasons to prove & improve both Physick & Ethick, which is Morall Philosophy. Now as for Physick, although it altogether be not from our purpose, because it conserveth the body in health without which Morall wisdom availeth little; yet because it is more than we may accomplish, it shall be omitted: & such as therin have delight, may read Galen, Hippocrates, Aristotle, & such other. Logick also because our matter is so plain that experience daily proveth it shall not greatly need for our purpose, who desire rather to be plain, & well understood, then either with Logick, or Rhetorick, to dispute, and garnish our matter. But Morall Philosophy, which is the knowledg of precepts of honesty & good manners, which reason acknowledgeth to belong and appertain to mans nature (as the things by which we differ from beasts) & also is necessary for the only governance of mans life, shal be here spoken of; not reasoned to the tryal, but plainly declared: yet so that such as therein delight, although not

fully satisfied, shall not be utterly deceived of their purpose.

Chap. III.

Of the beginning of Morall Philosophy.

NEcessity (as I judge, and that not without cause) was the first finder out of Morall Philosophy: and Experience, which is a trusty teacher, was first master thereof, and taught such as gave diligence, to mark and consider things, to teach and instruct others therin. And because Socrates in a manner despising the other two kinds of Philosophy, added this as a third, and taught it more than any of the rest, therefore (because men must be the beginners of mens matters) I assent with Laertius to call him the first beginner therof.

For although then among the Athenians the Sages, as Thales & Solon, both spake and wrote of like matter before him, yet because he so earnestly embraced, and equally placed it with the other twain, hee deserveth well the glory of the first beginner therof: & although he wrot it not in books (for which, as he thought, he had a lawful excuse, or rather a good cause) yet his disciple Plato hath written such things of his teaching as few so fully wrote of before: which was as it is evident, many yeares before Iesus the son of Syrach, whose work we (for the purity of the doctrine therin contained) reverence & honour, which as he himselfe cals it is a book of Morall Wisdom, though full of divinity, as are also many of Platos works, as witnesseth S. Augustine: and therefore because Socrates was before Iesus Syrach, I refer the invention, I should say the begining therof unto him. As for Solomons works, they are more divine than morall, & therefore I rather worship in him the divinity, than a-

scribe

scribe the beginning of Morall Philosophy: wishing all men, and exhorting them both to learn and to follow those so divine and holy counsels, uttered by him in his book of Proverbs.

Chap. IIII.

Of the kinds of teaching Morall Philosophy.

ALL that have written of Morall Philosophy, have for the most part taught it, either by Precepts, Counsels, and Lawes; or else by Proverbs & Semblables: for which cause it may be well divided into three kinds: of which, the first is, by Counsels, Lawes, and Precepts; of which Licurgus, Solon, Isocrates, Cato, and other more have written much, counselling and admonishing men to vertue by precepts, & by their lawes frayning them from vice.

The second kind of teaching is by Proverbs & Adages: which kind of Philosophy most commonly is used: in which they shew the contraries of things, preferring alwayes the best: declaring thereby both the profits of vertue, & the inconveniences of vices, that we considering both, may imbrace the good, and eschew the evill.

The third kind is by Parables, Examples, & Semblables: wherein by easie & familiar truth, hard things, & more out of use are declared, that by the one the other may be better perceived, & borne in minde: Our Saviour Christ himselfe, when he taught the grose Jewes any divine thing, most commonly he used Parables, Semblables, & Examples, which (though differing in somewhat) draw all to one end, & therefore are of one kind. The which kind Æsop most of all used, bringing unreasonable things to teach and instruct men in grave and waighty matters.

The Lives and Answers of Philosophers, Orators, Emperors, and Kings.

Of Aristotle. *Chap.* V.

ARistotle the son of Nicomache a Stagerit, was well beloved of Aminta King of Macedon, both for his learning, and also for his wisdom: He was Plato's disciple, and passed farre all the rest of his fellowes. He had a small boyce, small legs, and small eyes: he would go richly appareled with rings and chaines, minionly rounded and shaven. He had a son called Nicomache, by a Leman. He was so well learned, that Philip King of Macedonia sent for him to teach his son Alexander, who because he reproved him so much, put him to death, as some say: but Apollodorus saith, he came to Athens again, & kept School there, & died when he was threescore and three years old. He was an excellent good Physitian, and wrote thereof many good works. He used to wash himselfe in a bason of hot Oyle, and to carry a bladder full of hot Oyle at his stomack: he used also when he slept, to hold a Ball of Brasse in his hand, with a pan under his bed-side, that when it fell it might wake him. Being asked what vantage a man might get by lying he answered, to bee unbeleeved when hee telleth truth. Many times when he inveyed against the Athenians, he would say that they had found out both fruits & lawes, but knew how to use neither of them. He would say, that the roots of Liberall Sciences were bitter, but the fruits were sweet: it was told him that one railed on him; to which he answerd, when I am away let him beat me too.

Being

Being asked how much the learned differed from the ignorant: he answered; as much as the quick differ from the dead. He would say that learning in prosperity was a garnishing, & in adversity a refuge. To one that boasted that he was a Citizen of a noble City, he said: boast not of that, but see that thou be worthy to be of such a noble City. Being asked what was friendship, he said, one Soul dwelling in many bodies. Being asked what he got by Philosophy: he said, I can do that unbidden which some can scarce do compelled by the Law. Being rayled on to his face, and not regarding, and the rayler asking him whether he had touched him or no, he said: good Lord, I minded thee not yet. Being reproved because he gave wages to one that was scarce honest, he said: I give it to the man, and not to his manners. This and such like, hee spake; and wrote many good Books, of which we have (though not the one halfe) yet so much as in our age is thought sufficient for one man to have known and written; out of which, his most pithy Proverbs and Precepts for our purpose, shall be recited in place most convenient.

Of Anacharsis *Chap.* VI.

ANacharsis the Scythian, was the son of Gnurus, brother to Cadvidus, King of Scythia, but his Mother was a Grecian: by reason wherof he was learned in both Languages, & wrot much both of the Scythians and Grecians Lawes, and also of warre and martial affaires. Socrates saith, that hee was at Athens in the xlvii. Olympiad, under the Prince Eucrates. And Hirmippus saith, that he went to Solons house, and when he was at the gate, desired one of the house to tell Solon that Anacharsi

charsis was without, who desired greatly, if hee might, to be his guest, and have his acquaintance, when the servant had told Solon his messag, he sent him word again, that hee made guests of his owne Countrey folks: which when Anacharsis heard, he went in boldly, and said: Now I am in my Countrey. And when Solon saw his wit & wisdom, he admitted him not only for a guest, but also for a principall friend. He had this witty saying, worthy to be noted. The Vine bringeth forth three grapes. The first of pleasure, the second of drunkennesse, & the third of sorrow. Being asked what should cause a man most to be sober: he said, to behold, see, and remember the filthy beastlinesse of drunkards

Being on a time in a ship, after that he knew it was but foure inches thick, he said that they were nigh death that sailed. Being asked what Ship was most sure: that (quoth he) that commeth safe to the haven. When hee was demanded, whether there were mo dead than alive, he asked in which side he should count Marriners. Being upbraided of a man of Athens, because hee was a Scythian: indeed (quoth he) my Countrey is a reproach to mee, but thou art a reproach to thy Countrey. To one that asked him if a wise man might marry a wife, he said, what thinkest thou that I am? & when the other assumed that he was a wise man: well (quoth he) I have married a wife. When he was reproved of fearfulnesse, he said that his fearfulnesse caused him to abstain from sin. To a woman that said he was foule & ilfavoured, he said, thou art so foule & filthy a mirrour, that my beauty cannot be seene in thee. When it was asked him why wise men would aske counsell, he answered for feare of mingling their wits and their wits.

To

To a Painter that was become a Physitian, he said, the faults that thou madest before in thy works, might soon be espyed, but them that thou makest now, are hidden under the earth: for dead mens diseases are buried with them. Being asked what was both good & evil to man, he answered the tongue. He would say that the market was a place appointed for men to deceive in, & to apply themselves to avarice. To a yong man that was his guest, which slandered him, he said: well youngman, if while thou art yong thou canst not suffer wine, when thou art old, thou must be content with water. He was the first (as some think) that invented the Anker. He was long time with Solon, & thence returned into his own Country, and there intending to chang their Lawes, & to have established the Grecians Lawes, hee was slain of his brother with a shaft as he rod on hunting, & when he felt his deaths wound, he said: I have been preserved in Grecia by wisdom and learning, but at home & in my Country I perish through envy: some write that he was slain while he was sacrificing after the manner of the Grecians. The rest of his sayings shall be spoken of in their places.

Of Antisthenes. *Chap.* VII.

ANtisthenes the son of Nintithenes, was born at Athens, & was disciple to Gorgias the Orator, of whom he learned to plead: & from him he went to Socrates, of whom he learned wisdom & Morall Philosophy. To a yong man that would be his Scholler, which asked what he needed to his learning, he answered, a new Book, & a new wit. When it was told him that one spake evill of him, he said; it is singly to be evill spoken of

when

when a man doth well. He would say it was better for a man in his necessity to fal among Ravens than among flatterers: for Ravens will eat none but dead folkes, but flatterers will eat men being alive. He would say, that Cities must needs decay where good men are not known from bad. Being prayed of evill men, he said: I feare me that I have done some evill. He would say, it was a great over-sight (seeing they purged their wheat from Darnell, & their Armies of cowardly Souldiers) that they purged not their Common-wealth of envious people.

Being asked of a man what was best to learn, he said: to unlearn the evil that thou hast learned. Hee alwayes held Plato to bee proud, disdainfull, & high minded: insomuch that when hee met him at a Triumph where there were many goodly and courageous neyghing horses, he said: Plato, thou wouldest have made a goodly horse. He wrot many good Books, and spake many worthy & witty sentences, which shall be spoken of hereafter: He died of a disease when he was very old. It is said, that when he was sick, Diogenes came to visit him, having a blade by his side: and when he said, who shall rid me from my disease? Diogenes shewing him his sword, said, this same shall. To whom Antisthenes said, I speak of my griefe, and not of my life. There were more of this name, but he lieth buried at Athens.

Of Anaxagoras. *Chap.* VIII.

ANaxagoras was an exceeding well learned man, and came of a good stock: His fathers name was Eubulus. He was very witty in Philosophy, and wrote much thereof. He was of a noble courage, and very liberall. For why? he gave away

way all his Patrimony: and when his friends reproved him therefore, & said that he took no care of his goods: what need I (quoth he) sith you take care thereof? At last, he went from them, & gave his minde altogether to the study of Philosophy, regarding neither the Common-weale, nor his own profit; insomuch that when one asked him if he regarded not his Country? he answered, yea, the chiefest thing I care for is my Country; pointing with his finger toward heaven. He lived in Xerxes time, and began to treat of Philosophy at Athens, (as saith Valerius) when hee was but twenty year old, and tarried there twenty yeares. He said that the Sun was made of burning yron, and that there were mountaines and vallies in the Moon. Some say that hee told before of a stone that fell from Heaven into the river Egis. To one that asked if the mountaines of Lampsacum should ever be part of the sea: yes (quoth he) if the time fail not. Being asked for what intent he was borne, he said, to behold the Heaven, the Sunne, and Moon. To a man that was very pensive and heavie, because he should die in a strange Country he said, Be of good cheere friend, for the way that goeth down to Hell is every where. Silenus writeth, that in Prince Dimilius time, there fell a stone from Heaven, & that Anaxagoras therthrough held opinion that Heaven was made of stone, and that but for the great compas of the building, it would suddenly fall. Sotion saith, that he was accused for theft & such like matters, & lost much of his goods therefore, and was banished: but others write that Thucidides accused him of treason, & being absent, was therefore condemned, at which time also his children died. And when it was told him how hee

was

was condemned, & his children dead: as touching his condemnation, he said, Nature hath given like sentence both of my condemners and me. And as touching the children, he said: I know that I begot mortal creatures. Nevertheless, afterward he was saved by Pericles, and departed from Athens unto Lampsacum; & being 42. yeares old died there. Being asked of the City, if hee would have any thing done for him, hee willed that in the same Month which he died, the children of the Towne should yearely play, and that they should keep that custome for ever. Which granted they buried him honourably, & set up a goodly Epitaph upon his Tomb. His witty sayings shall be spoken of in their places.

Of Archelaus. *Chap.* IX.

ARchelaus the Son of Seuthus (as saith Apollodorus) was a good Philosopher, & very studious in Plato's works; he was first an hearer of Anaxagoras a Mathematick, and afterward of Theophrastus. He was very witty, and of a prompt spirit, & grave in communication, & much exercised in writing, and gave his mind to Poetry. He delighted so much in Homer, that every night before he slept, he would read somewhat in him. He learned Geometry of Hipponicus, & was thereto so dul, & yet so well learned in the Craft, that he would say, that Geometry fell into his mouth as he gaped. Hearing men singing ill-favourdly, meeters that he made, he kicked them on the side, saying, Ye break mine, & I will break yours. Being called to visit a man, perceiving that he was sick for thought and lack of riches, he conveyed under his pillow a bag full of mony, which he finding, was so joyfull that he recovered straight-wayes. When he was

did to solute a riddle at a banket, he said, that the chiefest point of wisdom was to know to what purpose each time was meetest. Being reproved because he challenged not a yong man whom he had right to, he excused him elegantly, saying: it is not possible to draw soft Cheese with an hook. Being asked what man was most in trouble, thought & care, he said: he that desireth most to be at quiet and rest. Being asked whether it were better to marry a faire woman or a foul, he answered, if thou marry a foul one, thou shalt have griefe with her: but if thou take a faire one, shee will make thee a Cuckold. He called old age, the haven of tribulations. He said it was a great evil, not to be able to suffer evil. To an envious man that was very sorrowfull, he said I know not well, whether evill hath chanced to thee, or good to another: signifying thereby that envious men are as sorrowfull for others prosperity, as for their owne adversity. As he sailed among theeves, by chance they met with a ship of true folkes, which the theeves espying, said, we may chance to dy if we be known, & so may I (quoth he) if we be not known. These & suchlike answers he gave, & died at Athens, when he was eighty yeares old. His witty Proverbs shall be spoken of hereafter.

Of Aristippus, *Chap.* X.

ARistippus (as saith Æschines) came to Athens to heare Seneca, whose excellent wisdome was spoken of every where. But when Socrates was dead, hee flattered Dionysius, and became a Courtier. He was a merry witted fellow, & could fashion himselfe meet for all times and places, insomuch that Diogenes called him the Kings hound when he on a time had espied Diogenes gathering

of

hearbs, for to make pottage, he said, if thou Diogenes couldest flatter Dionyse, thou shouldest not need to gather wortes. To whom Diogenes said: if thou also couldest be content to gather greate wortes thou shouldest not need to flatter Dionyse. When one made boast that he had learned much: he said thy learning consisteth not in the greatnesse, but in the goodnesse. To one that made great brags of his swimming, he said: art thou not ashamed to boast of that which every Dolphin can do? Being reproved because he hyred a Rhetorician to plead his cause: he said, when I make a banquet, I use to hire a Cook. When his servant that journyed with him, was tired with waight of mony which he carried, he said, that which is too heavy, cast out, and carry what thou canst. Bion saith, that as he sayled, perceiving he was in a Pirats ship, hee took his mony and counted it, and then (as against his will) let it fall out of his hand into the sea, and mourned for it outwardly, but said inwardly to himselfe, it is better that this be lost of me, than I be lost for this. Dionysius commanded that all his servants should dance in purple robes, which Plato would not do, saying, I will not put on a womans garment: but Aristippus did, & when he began to dance, he said, in drunken feats the sober offend not. It chanced that he sued to Dionysius for a friend of his, & being denied he fell downe before his feet, and when he was reproved therof, he said: I am not in the fault, but Dionysius, who hath ears at his feet. This and many like answers he gave, which because they appertain not greatly to our purpose, we will omit, and speak of his good Precepts and Proverbs in the places thereto appointed.

Of

Of Agesilaus. *Chap.* XI.

AGesilaus (surnamed the great) was the first King of the Lacedemonians. He was a Noble Prince of much vertue, even from his child-hood, excelling in truth, justice, temperance, noble courage, liberality, and continency. Wherefore he was so much honoured, and prospered so well, that he subdued to the Lacedemonians innumerable Cities and Countreys in Asia and Greece, of whose wisdom & prowesse, remaineth yet many remembrances. And returning on a certain time from Egypt by a sudden tempest being driven upon the coast of Libia, died when he was fourescore and foure yeares of age.

Of Alexander Severus. *Chap.* XII.

ALexander Severus, sometime Emperour of Rome, was a Syrian, borne in the City of Ariene; his fathers name was Varius, who was lineally descended from the noble house of Metellus a Roman, called Metellus the vertuous: his mothers name was Mammea: he raigned thirteen yeares: he was vertuous, wise, gentle, liberall, sincere, and to no man hurtfull. He was of visage faire and well proporcioned, in body large, goodly of personage, and therewithall was strong and able to sustaine paines, as hee that knew his owne strength, and in the preserving thereof he was not found negligent: therewith he was amiable, and towards every man gentle and easie to be spoken to. By the diligence of his good parents he was ever from his infancy brought up in the study of good Letters, and all manner of honest learning, as well martiall as civill: he reverenced learned men greatly, & did nothing in the Common-wealth

out the assistance of wise & learned Councellors. He was at the last wickedly slain, and his mother Mammea, by one Maximinus, whom he of a Muletor had advanced to high dignities.

Of Alexander the Great. *Chap.* XIII.

ALexander (surnamed the Great) was the son of Philip King of Macedon. In his youth he was instructed by Aristotle in learning: he was fortunate in all his designes. He was of a valiant and stout courage: for being but twenty years of age, hee undertook the Enterprise to conquer all the whole World, by a certaine Army of men prepared of his Father Philip, which was of two and thirty thousand Foot-men, and foure thousand& five hundred Horse-men, having no Captain under the age of fifty yeares. And so enterprized with most valiant courage, and did set upon the whole World, and had allway the victory of his enemies He reigned twelve yeares: & returning homeward from the wars, (in the middest of his glory) at the City of Babylon he ended his life.

Of Ambrose. *Chap.* XIV.

AMbrose was a Roman borne, of a right ancient and noble house, and was sometime Consul of Rome. He was a man of great fame, and& of such holinesse, such gentlenesse, and such excellent Wisdom, that not only in his life time, but also after his death hee was had in great honour throughout all the world.

Of Augustus Cæsar. *Chap.* XV.

AVgustus was the second Emperor of Rome, who as soone as he heard of the death of his Uncle Iulius, he hasted from Apolonia to Rome to possesse

poſſeſſe his inheritance, and to revenge the death of Cæſar. He reigned ſix and fifty yeares, and ended his life in Nola, & was buried at Rome, in the field of Martius: whoſe death the Senate (for his Vertue wiſdome, & Worthineſſe) did ſo lament, that they ſaid, that they would either he had not been borne, or elſe being borne, he had not died.

Of Bias Priennius. *Chap.* XVI.

Bias Priennius (as ſaith Diogenes Laertius) was born in Priena, his fathers name was Tuetamius. Satirus calleth him the firſt of the ſeven Sages, & many gueſſe that he was very rich. Phanodicus writeth, that he redeemed many wenches of Meſſena, which were captives, & brought them up as his own Daughters, & afterward giving them Dowries, ſent them home againe to their Country unto their friends. Not long after certain fiſhers found a golden Treſſe or Tribet, on which was written Sapienti, that is, Give this to a wiſe man, which when the fore-named wenches fathers heard of, they ſaid, Bias was a wiſe man, & ſent it him: but when he ſaw it, he ſaid Apollo was a wiſe man, and ſo he ſent it to him. When Priena was beſieged by Alhattes, he fed two Mules, for the none inſomuch that they were exceeding fat, drove them forth into their enemies tents: which when Alhattes ſaw, he was amazed, thinking by the fatneſſe of them that they had great plenty of all things, and therefore minding to raiſe his ſiege, he ſent a meſſenger into the City to ſearch the truth: and when Bias perceived the Kings intent, he made many great heaps of ſand to be covered with wheat, and ſhewed them to the meſſenger: which when the King heard, thinking they had great

plenty of victuals, he made peace with them, and commanded Bias to come unto him, to which Bias answered, I command the King to eat Onions, and to weep. He wrote about two thousand verses: being asked what was hard, he said to take in good worth, adversity after prosperity. On a time hee sailed among wicked men, and when the ship was sore shaken with a great tempest, and those wicked men called upon God: Peas (quoth hee) lest hee see you sayling from hence. To a wicked man that asked him what was goodnesse, he gave no answer; and when he asked why he answered him not, he said, because thou enquirest of that which pertaineth not to thee. He would say, that he had rather be Judge among his enemies, than among his friends, for of his enemies he should make one his friend, but among his friends he should make one his foe. Being asked in what deed a man rejoyced most, he answered when he gained. He was a good Orator, and when he was very old, as he pleaded a cause for one of his friends, after he had done his Oracion, being weary and faint with speaking, he rested his head in his Nephews lap, which was his daughters son, and when his adversaries began afresh and had finished, and the Judges had given their sentence on his side, whose part Bias took, as soon as the judgement was ended, he was found dead in his Nephewes bosome, who buried him worthily: and the Citizens of Priena dedicated a Chappell to him, which is called Tewtonium. He would say alway the greater part are evill. The rest of his sayings shall be spoken of in their places.

Of

Of Chilo, the Lacedemonian, *Chap.* XVII

CHilo, the ſon of Damagetus, was born in Lacedemonia: he wrote many verſes, & held an opinion, that man by reaſon, might comprehend the foreknowledg of things to come, by the might and power of his manhood: there were in his time (as ſaith Soſicrates and Pamphilia) divers Officers, of which one was moſt noble, as the Officers called Ephorte, which were Kings fellowes. Wherefore his brother being angry becauſe he would not take that Office, ſith he himſelf had been in it before: O brother (quoth he) I can ſuffer wrong, & ſo canſt not thou. This man as Herodorus writeth in his firſt book of his hiſtories, ſeeing on a time Hipocrates ſacrifize & veſſels in Olimpe to burn without help of fire, counſelled him either to live chaſt, or if he were married to put away his wife & ſlay his children. Some ſay that when Æſop (who lived in his time) aſked him what Iupiter did, he anſwered; He meeketh the mighty, & exalteth the lowly. Being demanded wherin the learned differed from the ignorant, he anſwered in their good hope. To him that aſked what was hard, he ſaid, to keep cloſe ſecret counſell, to keep a man from idleneſſe, and to ſuffer wrong. He lived ſo well, that when he was old, he ſaid, that he never in his life to his knowledg, had done any evil, ſave that on a time when he ſhould have been Judg among his friends, & would do nothing contrary to the Law, he perſwaded one to appeal from him to ſome other Judg, that therby he might both keep the Law & alſo his Friend. The Greeks rejoyced in him much, becauſe he prophecied of Cithera, an Iland of Laconia: for when he had well viewed both the nature and ſituation thereof, would to God (quoth he) that either this

Iland had neuer beene, or else that it had been drowned as soone as it was seene, (a worthy and Prophetly saying) for Demaratus flying from Lacedemonia, counselled Xerxes to keep a Navy of ships in that Iland: and surely if he had listned therto, he should have got great riches by Grecia. But afterwards Niceas (after hee had warred at Pelopones) overcame the place and made it a refuge for the men of Athens, & afflicted sore the Lacedemonians. He was briefe in communication, insomuch that briefe speaking was of his name called Chilonia. He was about the one & fifty Olimpiad: in which time Æsopus the Orator was in his flower; which was in the yeare from the worlds Creation 1024. He died at Pisa, saith Hirmippus, while he kissed his son that was crowned in Olympia, being overcome both with joy, & also with age. The rest of his sayings shall be spoken of in their places.

Of Cicero. *Chap.* XVIII.

MArcus Tullius Cicero, was sometime Consull of Rome, whose divine eloquence, abundant learning, sharpnesse of wit, dexterity in Art, & most ardent love toward the Common-wealth of his countrey, cannot be sufficiently expressed by any mortal mans tongue or pen. His Ancestors were named Cicerones, because that Tullius Appius a noble King of Vtis, had on his Nose a mark like a Chich, which is a kind of pulse called Cicer.

Of Crates Thebanus. *Chap.* XIX.

THe Theban Crate, Abscondus son, was one of Diogenes Scholiers: for, as Antisthenes saith, when he saw Sporculaphus in a certain Tragedy, holding a hand-basket, he fell straight to the

Sect

Sect of the Cinikes, and became Diogenes Scholler and being a Noble man, he sold away his Inheritance, and the money which hee made thereof (which was above two hundred talents of our mony) he divided among the Citizens: and continued so constantly in his Philosophy, that Philemon saith thus of him in a Comedy.

Æstate crassum vestiebat pallium,
Sed hieme pannum, ut temperans esset.

Which may thus be Englished.

In Summer time he thick himself did cover,
But thin in Winter, that he might be sober

Diocles saith, that Diogenes perswaded him to forsake all his goods, and to cast his mony into the Sea. And when divers of his kindred came to him, travelling to dissuade and with-draw him from his purpose, he beat them away with his staff and would not be perswaded. Demetrius Magnesius saith, that he delivered a stock of mony to a friend of his upon this condition, that if it should happen his Children to be Fooles, he should deliver it unto them, but if they became learned and Philosophers, then to distribute it to the common people: because (said he) Philosophers need nothing. He despised so much all vainnesse of apparell, that (as Zeno saith) he sowed a sheep skin upon his cloke, to make it more uncomely: so little he regarded dainty fare, that when Demetrius Phalerius sent him bread & wine, he chid with him, saying, would God the Fountains would also yeeld wine: whereby it appeareth that he drank water. He bridled so much his other affections, specially anger, that when Nichodrome, a Minstrell, had struck him on the face, he wore a paper on his fore-head over the wound, wherein he wrote This did Nichodrome, He would

for the nonce rayl and scold with harlots to inure himselfe to suffer all reproches. He was so ill fauoured and filthy withall, that whensoeuer he exercised himself, he was scorned at; wherfore holding up his hands, he used to say to himselfe, Hope well Crates, for thine eyes sake, and for the rest of thy body, for thou shalt by and by see these Scorners taken with some disease and shalt heare them say, that thou art happy, blaming themselues for their own folly. When King Alexander, asked him, whether he would haue him to restore and reedifie Thebes his native Country: what needeth that (quoth he) for peradventure another Alexander shal pluck it downe again? for my Country, said he, (which is poverty and despising of glory) needs no reparation, but it is so well & strongly built, that Fortune can haue no power against it: for I am a Citizen of the spite that men bear to Diogenes, which need feare no treason. This City he describeth properly in these verses.

Est quædam medio constructa Verbs Manica fasus,
Pulchra quidem est, pinguis circumflua rebus egena,
Quam nullus Parasitus adit, stolidusve penetrat.
Deditus aut quisquam damnosis ganeo scortis:
Allia sed panes, focus profert q, lupinos,
Non pro gloriola capiunt, aut sordidus arma.

Which Verses may be thus Englished:

There is a certain City faire, Staffe-Waleron by name;
Which stands built in the very midst of pride, most high of fame.
Goodly it is, fertile and fat, and flowing round about:
Yet of most dainty things it is both bare and poore no doubt
To it there comes no Parasite, no such fond glosing Wight.
No such as harmfull Harlots haunts, and lives in lewd delight:
Garlick it hath, & househould bread, and such plain simple cheare:
with wholsom fruits, & such like things, that are not tought too deare.
The folk therein liue all at peace, to warre they litt not fare.
For glory vain, nor yet for muck, that breeds nought else but care.

He

He was marvelous hot and ſharp in reprooving of vices, and therby got him this by-name Durexanites, as we might ſay, Maſter Controler. For he would goe into every mans houſe, and plainly diſprove whatever he diſliked. He preſcribed ẏ dietary or daily wages following, to ſhew how prepoſterouſly all things were regarded: Give thy Cook ten pound, thy Phyſician a groat, thy Flatterer ten talents, thy Counſeller ſmoak, thy Harlot one talent, thy Philoſopher a dandiprat. To one that aſked him what remedy was to quench Love, he made this anſwer: Hunger ſwageth Love, and ſo alſo doth time, but if thou be not able to uſe any of theſe, take an halter. He would ſay, men ought to ſtudy Philoſophy ſo long, till they perceived Captains of Armies to be Aſſe drivers. He lived ſo long that he was crooked with very age, & then ſeeing himſelfe draw near his end, he looked on himſelfe and ſaid;

Vadis nunc optime curve,
Vadis ad Orc ædes, longa gibboſe ſenecta.

That is

Now goeſt thou hence good crooked wight,
To dwell with *Pluto* aye:
With bunched back: yea, crookt with age,
Groveling thou goeſt thy way.

Of Diogenes. *Chap.* XX.

Diogenes as ſaith Diocles, was born in a Town called Cinope. His father was called Icecius Menſar, who being impriſoned for counterfeting their coine, Diogenes which was of counſell with him fled, and came to Athens, where he met with Antiſthenes, who unwilling to receive him (becauſe hee never would teach any) hee overcame with his intreaty;

intreaty: And when his master on a time took up a staffe to beat him, he put under his head, saying, strike, for thy staffe is not able to drive me away so long as thou canst teach me ought. He lived simply as one that was out of his country, and comforted himselfe much with beholding the little Mouse, which neither desired the chamber, nor feared the dark, nor was desirous more of one meat than of another: whose nature (as nigh as he could) he followed. He wore a double cloke wherin he wrapped him when he slept, and made him a bag to put therein his meat, & used one place for all purposes, both to eat, to sleep, and to talk in. When he was diseased he went with a staffe, which afterward he carried with him always, not only in the city but also in all other places. He wrote to one to make him a Cell, which because he tarried long for, he took a Barrell or Tun, and made that his house. When he had any grave matter, he would call the people to heare him, which when they regarded not, he would sing pleasantly, to which when many resorted, he would say, to heare foolishnesse ye run apace, but to heare any waighty matter, ye scarce put forth your foot. He wondred at Grammarians, who could shew other folkes lewdnesse, and neglected their owne. He reproved Musicians, because they took great care that their instruments should agree and their owne manners agreed not. He rebuked the Mathematicks, which beheld the Sun, the Moone, and Starres, and neglected the businesse that lay before their feet. He taunted the Orators because they studied to speak that which was just, and followed not the same in their living: he dispraised the people that while they sacrificed & gave thanks for their health, would make banquets

quets, which was against their health: Being mocked because he annointed his feet with odours, and not his head, he said, the savour goeth from the head into the ayre, but from the feet up to the nose. Being asked, what time a man should dine he said, a rich man when he will, and a poore man when he may. When one had given him a blow upon the eare, he said, I wist wel I had left somewhat uncovered. To yong lads that stood about him, saying, wee will beware that thou bite us not: hee said, tush, feare not, for a Dog eateth not beetes. On a fooles house that had written, No evill shal enter here: he wrote. Where then shall the master of the house enter? When Alexander stood between him and the Sunne, and bade him ask what he would of him, he said, I pray thee let the Sunne shine upon me. When he saw a writing set upon a riotous mans house, signifying that the house was to be sold, he said to the house, I thought so much, thou wouldest surfet so long, til at last thou wouldest spue out thy Master. When a man that was very superstitious said, I can cut off thy head at one stroke: Yea (quoth he) but if I stand on thy left side, I can make thee tremble. Being askt what beast biteth soorest, he said of wilde beasts a back-biter; and of tame, a flatterer. Being asked why gold looked so wan, because (quoth he) it hath many lying in wait for it. As he beheld a tree whereon many women were hanged, hee said, Would every tree bare such fruit. When he entred into a very small towne named Minde, which had mighty great gates, hee cryed to the Citizens Hoe sirs, shut your gates that the towne run not out. When he saw one that had been a weak wrestler become a Phisician, what (quoth he) intendest

thou

thou now to overcome them which heretofore have overcome thee? When he beheld a whores child casting stones amongst a great company, beware child (quoth he) that thou hit not thy father. Beholding Archers shooting, when one that could not skill should shoot, hee ran to the mark, saying, here will I bee for feare lest he hit me. To one that asked him a foolish question, he gave no answer, being asked why he held his peace, he said, Silence is the answer of foolish Questions. This Diogenes lived ninety yeares, and died being bit of a dog, as some write: others say, that he stifled himself with long holding of his breath: after whose death there was great strife amongst his Schollers, who should have his body to bury, nevertheless the strife was appeased by the Elders, and they buried him by the gate that leadeth to Isthmus, and made him a faire Tomb, and set a Pillar with a Dog thereupon, and writ thereon a goodly Epitaph. His witty Precepts and Proverbs shall follow in their places.

Of Democritus. *Chap.* XXI.

Democritus was a right excellent, and noble Philosopher. In his child-hood he learned of the wise men of Caldea, Astronomy and their divinity. He went after that into Persia, to learn the Art of Geometry. After he returned into Athens, where he gave his possessions & riches innumerable unto the weale publick, only reserving to himselfe a Garden, wherein he might at more liberty, and with much quietnesse search out the secrets of nature. He wrote many wonderfull & notable works concerning naturall Philosophy and Politick. And after he had lived seventy years, he ended his life.

Of

Of Demoſthenes. *Chap.* XXII.

DEmoſthenes was the moſt excellent Orator among the Greeks: he was firſt the diſciple of Plato, after that he followed Ebulides an Orator, & uſed ſuch wonderfull diligence, & labor to attaine to the perfection of Eloquence, that whereas he had a great impediment in his pronunciation, he by putting in to his mouth ſmall ſtones & inforcing himſelfe to ſpeak treatably, attayned at the laſt, to a moſt perfect form of ſpeaking.

Of Ennius. *Chap.* XXIII.

ENnius an ancient Latine Poet, was borne in Tarentum, a City in the Realm of Naples. Yet as ſome ſuppoſe, in a town called Rhudy in Italy, and was brought to the City of Rome by Cato the Cenſor. For his learning and moſt honeſt condicions he was intirely beloved of Affrican. In conſideration whereof, he cauſed his Image to be ſet on his ſepulchre. He made many bookes in ſundry kinds of verſes, but the ſtile that he uſed was ſomething rude, and homely, Yet notwithſtanding, they contained very grave and ſubſtantiall Sentences, of great wiſdome. Hee died alſo at the age of ſeventy yeares.

Of Galenus. *Chap.* XXIV.

GAlenus a noble Phyſician born in Pergamus was the ſonne of one Nicon, a great Geometrician. He excelled all other (both before and ſince his time) in the Art of Phyſick: inſomuch as in his Miniſtration, Counſell, or Doctrin, hee never at any time ſuſtained reproach. Alſo living as ſome do write, an hundred and ten yeare: after

hee

hee passed the age of eighteen yeeres, untill the time of his death, hee was never vexed with any sickneſſe, except the grudge of a Fever of one day, (as he saith in his worke, De sanitate tuenda) and that hapned only by too much labour: he flouriſhed in the time of the Emperors Marcus, Commodus, and Pertinax, & died only with feebleneſſe of age, about the yeere of Christs Incarnation, 160.

Of Hermes. *Chap.* XXV.

HErmes, otherwiſe called Mercurius Triſmegiſtus, was not only the moſt excellent of the Philoſophers, but alſo the moſt ancient: whoſe life, becauſe it is not wholly ſet forth, nor all agreeing in that which is ſet forth, therefore giving credit to the moſt true Writers, ſhall be ſet forth, as they among them by peeces have preſerved it. Of whom Saint Auguſtine, the Reverend Doctor, ſaith: Atlas the Aſtrologian, the Brother of Prometheus the Phyſician, flouriſhed & was highly accepted in the ſame time in which Moſes was borne; which Atlas was Grandfather, by the mothers ſide, to Mercurius the elder, whoſe Nephew was this Mercurius Triſmegiſtus, which in the Egyptian tongue is called Hermes. Howbeit ſome which write of him, hold opinion, that he was Enoch, which as they ſay, ſignifieth the ſame in Ebrew, that Hermes doth in the Egyptian tongue: & ſo make him in the ſeventh degree from Adam reckoning after this ſort; Adam begat Seth, the Father of Enos, the Father of Cain, the Father of Melalael, the Father of Methuſalah, the Father of Iareth, which is the Father of Enoch: which opinion (although it be not utterly to be rejected) yet it is not ſufficient without proofe to be beleeved: for Enoch whom

whom they take for Hermes, was before Noes flood in which a the works which were writen, if they had at that time any use of Letters, were drowned, but the works of this Hermes of whom we treat, are yet appearing in divers Languages, wherfore it should seem ỹ this was not he, except we should say that he graved it in the stone Pillars, in which in time of the Flood, Astronomy was preserved, which might well bee: (and but that S. Augustine & Pamphilus in his Chronicle, & S. Hierom thereupon, approve the contrary, might be beleeved:) for Iambicus & divers others, write much of Mercurius Pillars, & Mercurius was of such fame among the Egyptians, that they put forth all their works under his name. And the Poets for his singular learning, made him a God, and called him a messenger of Iupiter, whom they call the God of heaven and governour of all. And it may be that the Pillars which the sonnes of Seth made, (of whose lignage he was) were graven by him, which as many write, are full of learning, out of which, as testifieth Iambicus, both Pithagoras and Plato, with divers other moe, learned Philosophy. But those Pillars I would take rather to be his two worthy Books, which may very well be called Pillars, because they beare both Divinity (if with Lactantius I may so call it) & also Philosophy, which were also peradventure graven in Seths Childrens Pillars, and there-out drawn by some that have been since. Of which two Books the first called Hymander, is so full of Divinity, as may astonish the wits of such as therein shall read, which causeth S. Augustine to doubt whether he spake such things as he did by knowledge of Astronomy, or else by revelation of spirits. Howbeit Lactantius doubteth not to count

him

him among the Sibils and Prophets. The other book called Asclepine, being but small, containeth in it the whol sum of Naturall Philosophy: out of which I think the Philosophers have learned their Science. Tully and Lactantius (not shewing in what time) saith that there were five Mercuries, and this is the fift, whom the Egyptians call Thevih, and the Grecians Trismegistus, and that this is he which slew Argus, and was Ruler of the Egyptians, and gave them Lawes, and instructed them in learning, and devised marks and shapes of Letters after the form of beasts and trees

He was called Trismegistus, because he was the chiefest Philosopher, the chiefest Priest, and the chiefest King. He prophesied of the regeneration, and beleeved the resurrection of the body, & the immortality of the Soul, & gave his subjects warning to eschew sinne, threatning them with the Judgements of God, and shewed that they should give account of their wicked deeds. He taught them also to worship God with divers kindes of Ceremonies, and taught them in all manners to make their Prayer unto God, and instructed the Islands in the knowledge of God. And when he had lived unto a perfect old age, he gave place to nature. His excellent Precepts, Proverbes, and Parables shall be spoken of in their places.

Of Epimenides. *Chap.* XXVI.

Theopumpus sayth, that Phestius was Epimenides father: others say, that Dosiades was: others say, Agesiarches. He was born in Crete in a Town called Gnosus. It is reported of this Epimenides that being on a time sent of his father into the Countrey to fetch home a sheep, about noon-tide as

as he travelled with the sheep on his neck, being weary he went into a cave, and slept there fifty and seven yeeres: when he was waked, he sought for his sheep, and because hee could not finde him, he went back again into the field, and when he saw that all things were changed, being greatly astonished, he returned to the Town: and when hee would have entred into his own house, they asked who he was, & when he saw his yonger brother, he was so old that he knew him not: but at last, after much communication, he told his brother all that had chanced him, which when it was noysed abroad, every man took him for one high in Gods favour. Wherefore on a time when as the Athenians were plagued with the pestilence, and were counselled of Apollo to purge their City, they sent for Epimenides to come out of Crete, who when hee was come to Athens, purged it in this manner: he took sheep both white and black, and brought them into a sheep cote, and suffered them to go thence whither they would, and commanded those that followed them, to sacrifice them to God in the place where they first lay down: which done, the plague ceased.

The Athenians delivered thus from destruction gave him a great sum of money, and also a ship to carry him again into Crete; but he forsaking their money, only desired their friendship, and so departed. A little after that he was come home, he died, being an hundred ninety and seven yeeres old, as saith Phasge: but as his countrey-folk say, he lived two hundred ninety and nine yeeres. He wrot many Workes in Prose, and in Verse, of which somwhat shall be shewed in their places. Some think that he died not at that age, but fell asleep again untill another time.

¶ Of

Of Horatius. *Chap.* XXVII.

HOratius was a famous Poet, born at Venusium: a man excellent in sharpnesse of wit, and quicknesse of sentence. He was addicted to the Epicures sect, and was wanton in manners, though he deliberately noted the vices of other men in his Verses called Satyri. In Ballads to sing to the Harp (which were in eighteen sundry kinds of Verses) he passed all other that wrot in Latine. He was greatly in favour with the Emperour Augustus, by the meanes of Mecenas the Emperours minion, who took in him, for mirth & wit, much delectation: to whom, and to Augustus, he wrot divers Epistles in Verses, comprehending great wisdom in compendious sentences, and died when he was seven and fifty yeers old, as Eusebius writeth.

Of Homerus. *Chap.* XXVIII.

HOmerus the chiefe of all Poets, whose proper name was Melisegenes: but because he was blinde, he was called Homerus, which in the tongue called Ionick, signifieth blinde.

Cicero Tuscula sayth, it is written that Homer was blinde, yet wee see his picture and not his Poem: for what countrey, what marches, what host, what name, what motions of mindes (as well of men as of beasts) are expressed in such wise, that he maketh us to see that he saw not?

Plutarchus, in the Book which he wrot of him, saith, that in his two works he comprehendeth both the parts of man: for in the Iliades hee describeth strength and valiantnesse of the body: In Odisses he doth set forth a perfect patern of the minde.

Notwithstanding

Notwithstanding, for his undiscreet fabling of Gods and Goddesses, he was excluded by Plato out of the Common-wealth.

Of Isocrates. *Chap.* XXIX.

ISocrates was a Grecian born, & came of a good kindred, and was in his youth wel brought up in all kinde of good manners, and when he came to age and discretion, he was a hearer of Gorgias the Orator, whose disciple he continued, untill such time as he was well learned both in Naturall and also in Morall Philosophy. And some say he was in the time of Ahasuerus the King, and was of such fame for his learning, namely, for Morall Philosophy, that he seemed to many rather a God then a man. He lived vertuously, with such faithfulnesse, and friendship, and continency of his body, and with such pithinesse in his counsels, as very few have been like him since. He wrot many good Books in his youth, which he followed in his age, of which, his good counsels to Demonicus, testifie his wit and his learning in Morall Philosophy, beside others which he wrot of Naturall Philosophy. He lived a long time, for (as Valerius Maximus sayth) when he was ninety and foure yeeres old, he set forth an excellent book full of Divinitie. In all his works he prayed Vertue, as head fountain of all manner of riches, and exhorted all men thereunto. To one that asked him if he would be a King, he answered, that he would not: and being asked wherefore, he said, If I judge faithfully, I cannot eschew the hatred of many men: and again, if I judge wrongfully, I cannot eschew the pain of eternall damnation: wherefore I had rather live poorly, assured of the blisse of heaven, then in doubt

thereof, possessing all worldly riches. Being asked how a man might keep himselfe from anger, he answered, in remembring that God looks alwayes upon him. In his time, men delighted much in black hayre, wherefore one of his neighbours dyed his head black: and when one asked him why his neighbour did so, he featly taunting his neighbours foolishnesse, answered; Because no man should ask counsell, nor learn any wisdom of him. What would he say now, trow ye, if he saw those women that not only colour their hayre, but also paint their faces? He used oft times in his prayers to desire God to keep and save him from the danger of his friends, rather then from his enemies, and being demanded of one that heard him, why he prayed so, he said, as for my enemy I can beware of, because I trust him not. Being asked what a man ought not to do although it were just and true, he answered, prayse himselfe. He lived an hundred and two years, and died with very age, and was buried honourably. The rest of his worthy sayings & precepts shall be spoken of hereafter.

Of Justinus. *Chap.* XXX.

IVstinus comming but of a very poor stock, having a crafty wit, by subtilty and guile obtayned the Emperiall authority: for with the money which was given him to purchase the good will of the Souldiers, that Theocritanus might be Emperour, he bought the favour of the Souldiers for himselfe, and of them was made Emperour without resistance. This man in his youth was but a Swineherd, and after giving himselfe to warfare, by his towardnesse therein within few years waxed so expert and cunning in feats of armes, that he was

advanced

advanced to high dignities, and lastly obtained the Empire: which he governed with great policy and wisdom nine yeeres. He banished in his time all the Bishops of the Arrians, Manichees, and other Heretickes, and endeavoured to restore again the pure and sincere Christian faith. He reigned in the yeere of our Lord Christ, 521.

Of Iustinianus. *Chap.* XXXI.

IVstinianus, being an Emperour of Constantinople, came of a very poor kindred: his mothers brother Iustinus, Emperour before him, was but a Swine-herd: he succeeded his uncle at the age of fourteen yeers in the Empire, and governed it nobly for the space of forty yeeres, augmenting it honourably: he was a right worthy and excellent Prince, but he was not a little corrupted with avarice, and with the heresies of Eutichianus, and Pelagi. And not long after was bereft of his wits, so ended his life when he had lived fifty six yeers.

Of Licurgus. *Chap.* XXXII.

LIcurgus was the Law-maker of the Lacedemonians, he was a man of great vertues wisdome, and so moderate & just, that when he might have raigned after his brother Polud cta, he would not take it upon him, but governed the Realme to the use of his young nephew Cabrilaus, to whom, being of age, he restored the Kingdom. And in the mean time garnished the Citie with most honest Lawes.

Of Marcus Aurelius Antonius. *chap.* XXXIII.

MArcus Aurelius Antonius, was an Emperour of Rome, and a Roman borne, hee succeeded

his Father Pius in the Empire: his Mothers name was Domiclado: he was a Prince of excellent vertue, wisdome, and learning, and seemed to bee provided of God against the troubles and miseries which hapned to the Common-wealth in his time: for undoubtedly without his great & marvellous wisdome, the Empire had been sore impared, or well-nigh utterly confounded, but he by his foresight and counsell governed the same, and kept it from much danger: he made many worthy Lawes, which remain yet to this day, he dyed in Panony, now called Hungary, in the eighteenth yeere of his raign, when he was forty four yeers of age.

Of Mison. *Chap.* XXXIV.

OF this Mison is great variance among writers, and all through the doubtfulnesse of Apollo's answer: for when Anacharsis asked of Apollo, who was wiser then himselfe; he answered Ecius Mison Chencus: but some say that Apollo said, not Ecius, but Eteus; and if it be asked what Eteus is, Permenides saith, it is a village of Laconia in which Mison was born. But Sosicrates saith, that his father was called Eteus, and his mother Chincum. Ethiphron saith that he was of Crete, and that Heraclides Ponticus was his father. But Anaxilaus saith, that he was of Arcadia: thus there is controversie about him, in which I allow best Sosicrates minde. But after that Apollo had given this answer, Anacharsis being troubled therewith, came to Mison in the Summer-time, & found him making a Share for his Plough, and mocking him therefore, said I wis Mison it is not meet to go to plow now: No (quoth he) but it is meet to prepare and make it ready, He lived solitarily, & when a man by chance

chance met him laughing to himselfe, and asked him why he laughed so, sith no man was present with him, he answered, even therefore do I laugh. He wrot many worthy works, & died when he was seventy and seven yeeres old: his witty sayings shall be spoken of in their places.

Of Ovidius. *Chap.* XXXV.

OVidius, surnamed Naso, was born in Sulmo, brought up in Rome, and diligently instructed in Latine Letters from his tender age. He gave most diligent study to the making of Verses, from the which he was withdrawn by his father, and put to learn Rhetorick: where in a while he much profited, and was in the number of the best Orators of that time, and was advanced to sundry authorities, and made a Senatour. Notwithstanding, he did much dedicate himself to Poetry, wherein by nature he was excellent, in facility & abundance of sentences. He was dearely beloved of the Emperour Augustus, of whom hee was at the last exiled into Pontus, where he spent the rest of his life in a town called Thomos, amongst people most barbarous, who notwithstanding, greatly lamented his death, for his courtesie and gentle manners. The cause of his exile is uncertain, saving some suppose, it was for abusing Iulia, daughter to the Emperour Augustus, although the pretence of the Emperour was for making of the Book of the Art of love, whereby young mindes might be stirred to wantonnesse. He was before the incarnation of Christ foure yeeres.

Of Pithagoras. *Chap.* XXXVI.

PIthagoras the Philosopher, (borne in the Ile Samos, was a rich Marchant-mans sonne cal-

led Demaratus, howbeit hee was richer than his Father, who was not able with his merchandize to get so much as his Sonne despised: for hee was both rich in abstinence from covetousnesse, & also in wisdom, which is true riches: of which in his youth he was so desirous, that he went first to Egypt, and after to Babylon, to learn Astronomy, & the beginning of the worlds Creation: which when he had learned, he returned to Crete and Lacedemonia, to see Licurgus and Minos Lawes. In which when he was perfect, he went unto Cenon, where was a people exceedingly given to luxury & all kinde of vice, amongst whom he so behaved himselfe, that he reformed them from their evill manners, & in small time brought them to such sobernesse, that men would never have thought it had been possible: for the wives that were forsaken of their Husbands, and Children cast off by their parents, he so instructed, that they were received again: he caused the women also to set aside their gorgeous attires, teaching them that chastitie was the chiefest ornament of honest women. This Pithagoras, as saith Boetius, was the inventer of Musick among the Grecians, which he found out by the sounds of hammers, wherefore he wrot a Book, which Boetius and Apulcius translated unto Latine, S. Augustine in his eighth book De Civitate Dei, saith, that Philosophy was so named by him, which before was called Sophia. For when it was asked him of what Cience he was, he answered, a Philosopher, which is a desirer of wisdom: thinking it a great arrogancy to have called himselfe wise. Tullius saith, that Pithagoras spake so wisely, & so elegantly before Leoncius a King, that he wondring at his wit and eloquence, desired him to shew what

Science

Science he knew best, to whom he answered, that he knew no Science, but was a Philosopher: at which for the newnesse of the name, the King astonished, asked him what was a Philosopher & what difference was between Philosophers, and other men. To whom Pithagoras said, Mans life seemeth to me to be like a congregation of people gathered to see a game, to which men resort for sundry purposes: some by their own activity to winne the honour of the game, & other some for lucre sake to buy or sell somewhat, and other some minding neither to gaine nor to profit, come only to behold and see what is done: and in like manner, men which are come unto this life, as out of another life & nature, occupie themselves with diligence to get prayse or profit: or regarding neither, apply their mindes to search & to know the nature of things: which sort last named we call Philosophers, that is to say, lovers of wisdom. Thus by this witty parable he uttered his minde in the continuance whereof also, he praiseth & proveth his science to be best, saying, like as he which cometh to see the game only, is more liberal, yea and more to be praised than the rest: so likewise he which in this life giveth his minde to wisdome and knowledge, ought more to be accepted than any of the rest. S. Austin saith, that he was well skilled in Negromancy, which may be very well, for in that time it was much set by, and none thought wise, that therein was ignorant. Valerius saith, that his hearers worshipped him so much, that they thought it a great sin to forget ought which they heard of him. In disputing any matter, his words were so esteemed, that it was a cause good & sufficient in any matter to say that Pithagoras said so. He was so good a Philosopher, as scarce any de-

serveth

serveth to be his match. He kept justice so much, that after his death, the authority of his name ruled the people of Italy, which in time past was called Magna Grecia. He was so sparing and profitable, that some think he did never eat any dainty meats: he taught many yong men, whose aptnesse he knew alwayes by their countenance, gesture & manners: & he with all his discipies lived in cõmon together, as well in love as in other matters: for he taught them that true friendship was to make one heart & minde of a great many of hearts & bodies: insomuch that Damon & Pithius, which were of his sect, loved so together (as saith Valerius Maximus) that when Dionysius the tyrant would have killed the one of them, which desiring licence to go & dispose his goods before his death, was granted his request, if he could get another in the mean while ỳ would be his pledge, who if he came not againe at the time appointed, should die for him: his fellow not regarding his life so much as his true friendship, became his pledge: and the other being let go, came again at the time appointed to redeem his fellow from his death: which faithfulnesse in both, the tyrant Dionysius seeing, not only forgave them both, but also desired that he might be the third of that fellowship, ỳ he had rather die than faile in friendship: a notable example of most constant friendship, and a good instruction thereto. To one that asked him what he thought of womens weeping, he sayd: There are in womens eyes two kinds of teares, the one of griefe, & the other of deceit. To a covetous man, he sayd: O foole, thy riches are lost upon thee, and are very poverty: for why? thou art neither the warmer, better fed, nor richer for them. It was asked him, if hee desired to bee rich, to

which

which he answered no, saying, I despise to have those riches, which with liberality are wasted and lost, and with sparing do rust and rot. To one that was gaily apparelled, and spake uncomely things, he said: Either make thy speech like unto thy garments, or else thy garments like unto thy language. It chanced a foole in Pithagoras presence, to say, that he had rather be conversant among women, than among Philosophers: to which he said, yea swine had rather lie rooting in dirt and mire, than in cleere and fair water. Being asked what new thing was in the world, he answered, nothing. Being asked what was Phylosophy, he sayd, the meditation or remembrance of death, labouring dayly to get the soul liberty in this prison of the body. He was the first among the Grecians that held opinion ℔ the soul was immortall. He kept schoole in Italy, & lived unto a great age, & after that he was dead, the people reverenced him so much, that they made a Temple of his house, & worshipped him as a God. He flourished in the time of Nebuchodonozar King of Babylon. His excellent Precepts, Proverbs and Parables shall follow in their places.

Of Periander *Chap.* XXXVII.

PEriander, as saith Heraclides, was borne in Corinth, his fathers name was Cipselus: he married a wife called Licides, which was the daughter of Procleus a tyrant of Epidaur, and by her had two sonnes, the one called Cipselus, & the other Licophron, of which the younger was very wise, but the elder was a foole. This Periander was well learned, and wrot a Book of two thousand verses; nevertheless he was a Tyrant, and exercised so much his tyranny, that all men did hate

hate him: he was about the xxxviij Olympiad, in Solons time, and he exercised his tyranny ix yeeres Some say there were two Perianders, the one a Tyrant, the other a Philosopher, which might well be: nevertheless, this Tyrant is he whom Laertius reckoneth for one of the seven Sages, whose opinion I allow not: for like as he for his civill doctrine disalloweth Orpheus to be a Philosopher: so I for his evill living, disallow Periander to be any of the seven Sages, although he hath written many wise sayings. For as in Philosophy nothing is lesse allowed than ignorance, so in wisdome nothing is more abhorred than tyranny, in which this Periander excelled, insomuch that when he was demanded why he continued in his tyranny: because it is dangerous (quoth he) for a man to yeeld himselfe, either of his own accord, or against his will. Nevertheless, he would say (as wicked Hannibal sayd of peace) that whoso would reign in security, ought to endeavour to have their Subjects obedient with love, and not with force, & yet he himselfe sought nothing lesse. For on a time he being very angry, threw his wife being great with childe, down a paire of staires, and trod her under his feet, and so killed her: and sent away his sonne Licephron because he mourned for his mother, and drave him into Corcica: and afterward when he himselfe was very old, he sent for him again, that hee might with his own hands have played the tyrant with him, which when the men of Corcica knew, they put him to death themselves, to deliver him from his fathers tyranny. And when Periander heard that, raging in his fury, he took all their children and sent them to Aliartes a Tyrant, to be slain, but when the ship wherein they were,

approched

approched unto Samos, they vowing to Iuno, were saved of the Samnites: which when Pereander heard of, he being eighty yeers old, what with sorrow and what with madnesse, died. This was his life, which should not have been rehearsed, save that for his good sayings, which shall be spoken of in their places. Neither would we that any man should take example thereby, but rather should see how shamefull a thing it is to have the like conditions.

Of Phericides. *Chap.* XXXVIII.

Phericides the sonne of Badis (as saith Alexander) was a Syrian born, and a hearer of Pittacus. Theopompus affirmeth him to be the first that wrote of Nature, and of the gods, among the Grecians. Many marvels are written of him: for as he walked by the Sea-side at Samos, beholding a ship saying swiftly with full sayles, he prophesied that within a little while it should be drowned, and as he sayd, it came to passe, even in his own sight. After that he prophesied (as there was indeed) that the third yeere after there should be an earthquake.

Not long after when he was at Massena, in the same place, he counselled one Perilaus a stranger to get him thence, & all his houshold, with as much speed as might be: which counsell he not regarding, was taken not long after (with the Town and all) of the enemies. He would say to the Lacedemonians, that neither gold nor silver ought to be worshiped, and that Hercules in his sleep gave him that commandement: which Hercules also at the same time commanded the princes to obey Phericides: Some apply this to Pithagoras Hirmippus sayth, that when there was great war

between

between the Ephesians and Magnesians, he being desirous that the Ephesians might win the victory, asked of one that passed by, of whence he was, who confessing himselfe to be an Ephesian, he commanded him to draw him by the legs, and to lay him in the Magnesian field, saying, desire the Citizens, that when they have got the victory, they bury me (which am Phericides) in this same place. which when the Citizens knew, they were in good hope of victory: and the next day they overcame the Magnesians in battell, and found Phericides dead, and buried him honourably. But some say that he threw himselfe down head-long from an hill called Corician, and so to have died, and to be buried at Delphos: other some say, that he died being consumed with Lice. Aristoxenes saith, that when Pithagoras who came to visit him, demanded how he did, that he putting his finger out at the door, said, Behold thy selfe: which answer afterward among learned men became a by-word. He wrote an Epistle to Thales, wherein he prophesied of his own death, saying that he swarmed full of Lice, and that he had a Feber: and when any of his friends asked him how he did, he shewed them his lowle finger out through the doore, and desired them that the next day after they should come to his buriall.

Of Plato. *Chap.* XXXIX.

PLato the sonne of Ariston and Periander, of Solons kindred, was borne at Athens, in the yeere that Apollo was borne, as witnesseth Apollodorus. which was in the fourescore and eight Olympiad, and died being fourescore and foure yeeres old. It is said that when he was borne, there came a swarm

swarm of Bees and hived in his mouth, which Socrates interpreted to be a signe of his great eloquence: He was a goodly man of person, as saith Alexander, and was therefore called Plato, which some say was for his eloquence, & some for his great fore-head. He exercised himselfe in his youth to wrastling, and such like feats, and gave his minde also to painting, and to write Posies, Meeters, & Tragedies. Yet had a small voice & an eloquent tongue. Socrates dreamed that a swan let fall an egge, which hatched in his lap, and when it was feathred it flew up on high, & sung exceeding sweet songs: & the next day when Platoes Father brought him to Schoole to Socrates, O (quoth he) this is the swan that I dreamed of: and when he had learned much, and should come before Dionise to a Schoole-game, wherein learned men should shew their witty meeters and pithy writings, wherein he that excelled had a good reward: when he had heard Socrates declare his, Plato threw his own into the fire, saying, O fire! Plato hath need of thy help. And when Socrates was dead, he went into Italy to Philoleum, who was of Pithagoras Sect. From thence he went into Egypt, to heare the Priests and the Prophets: where being sore sick, he was healed by one of the Priests with Sea-water, by reason whereof he said the Sea ebbeth and floweth al manner of diseases. He said moreover that all the Egyptians were Physitians: he determined also to go to the Magitians, but by means of the warres that were in Asia, he changed his purpose, and returned to Athens, where he abode and wrote many worthy works, and drew together Heraclitus, Pithagoras, and Socrates reasons. And in sensible things he preferred Heraclitus; and in things that

pertained

pertained to diligence, he took Pithagoras part: in civill matters, and Morall Philosophy, hee esteemed most his Master Socrates, And he drew these three parts of Philosophy into one body. Satirus saith that he gave an hundred pound to Philolaum for three of Pithagoras Books.

He sailed thrice into Sicill, to see the Country, whereas Dionysius the Tyrant, Hermocrates son, compelled him to talk with him, and when Plato in his communication sayd, that a Tyrant ought not to do that which was for his own profit, except he excelled in vertue: the Tyrant being angry therewithall, said, thy words savour of old idle dottrels tales, and thine also (quoth Plato) of a yong Tyrant. For which this Tyrant would have slain him, but he was entreated otherwise, and hee commanded him to be sold, and by chance there was one Annicer, a Cerenian, who gave thirty pounds for him, and sent him to Athens amongst his friends, who incontinent sent him his money again; which he in no wise would receive, alledging that other men were as worthy to care for Plato as they. And when the Tyrant heard how Plato had sped, & was in his Countrey again, he wrote unto him, praying him not to speake or write evill of him: to which request Plato wrote again, that he had not so much idle time as once to remember him. Some say when the Captain Cabria, who was guilty of death, fled, that he (when none else of the City durst) went with him. And when Corbilus a scoffer saw him enter into the Castle with him, he railed on him, saying, thou goest to help another as though thou knewest not that wee already owe thee Socrates poyson. To whom Plato answered saying, when I warred for my Coun-

try,

trey, he then suffered peril with me, wherefore now for friendships sake, I will do as much for him.

To one who because he reproved him for playing at dice, said, thou chidest for a small matter: indeed (quoth he) the thing is small, but the customary use thereof is no small thing. To one of his boyes which had displeased him, he sayd, if I were not angry, I should beat thee. To one of his servants which had done amisse, and excused himselfe, saying, it is my destiny, I could do no otherwise, he said, excuse thy selfe no more then, for it is thy destiny also to be punished. He dyed in the Schools, as some say being broken in the middest, and was buried at Athens. His notable Sentences & excellent Precepts shall be added in their places.

Of Plutarch. *Chap.* XL.

PLutarch the Philosopher, was a man of wonderfull wit, well brought up in his youth, well instructed in manners, & well furnished in all kinds of Learning, who growing up as wel in vertue & learning, as in body and yeares, was chosen, and that worthily, to be the instructer of the Emperor Trajan; whom he so well instructed, that his glory thereby was greatly augmented, as it is sayd in Policrato, the fift Book. Hee was faithfull in his sayings, and very eloquent in his words, & exceeding diligent and wary in his manners, of a chaste life & good conversation. He gave his mind much to instruct & teach others: and wrote many Books, of wch one intituled The Education of youth, we have in our English tongue drawn thereunto by the excellent & famous Knight Sir Thomas Eliot, whose good zeal & love both to further good learning, & to profit his Country, appeared as well therby as by

many other works which he hath taken paines to bring into our language) shewing well the good affection that he had to the Common-weale. Hee wrote another Book called The Instruction of Trajan: In which hee setteth out the office of a Prince, and what he ought to be, so excellently, as no man can mend it. He wrote also another Book entituled Archigramatum, wherein hee teacheth Rulers and officers how to govern themselves, with divers other things: among which the Letter which he wrote to Trajan, what time he was created Emperour, is worthy to be remembred, in the end whereof he sayth thus: Thou shalt rule all things even as thou wouldest, if thou goest not from thy selfe: and if thou dispose all thy works to vertue, all things shall prosper with thee. And as touching the government of the Common-wealth, I have taught thee therein already, which if thou dost follow, thou shalt follow me thy Master Plutarch, as an example of good living; but if thou doest otherwise, then shall this my Letter be my witnesse, that I gave thee neither counsell, nor any example thereunto. When he was aged he died, and was buried honourably. His worthy Proverbs, Adages, Parables, and Semblables, shall follow in their places.

Of Photion. *Chap.* XLI.

PHotion was scholler to Plato, and to Zenocrates: he was one of the chiefe governours of the City of Athens, and a man of such wonderfull gravity and constancy, that hee was not lightly seen to change his countenance, either to laugh or to morn, nor to have his hands out of his bosome, except in war; and when he was in the Countrey,

Countrey, he went alwayes bear-footed, except it were in the cold winter, whereof there was no better token than to see Phocion go shod. His speech was short, grave, vehement, and full of darke sentences, and therefore the most eloquent Orator Demosthenes called him the hatchet that did cut his words: he alwayes kept himselfe in poverty and base estate, and refused infinite treasure sent unto him by Alexander. And although he had been the Generall Captain of the Athenians in sundry wars, and honourably atchived his enterprises, yet was he best contented to live poorely. Finally, even of his own unkinde Country-men hee was condemned to death, whereunto he went with the same countenance that he had in authority.

Of Philip. *Chap.* XLII.

PHilip King of Macedon, Son of Aminias, Father of great Alexander, was from his childhood a Prince of excellent wit and power, of whom these excellent things following are to be remembred. After hee had vanquished the Athenians at Cheronea, he began to rejoyce in his felicity, but to the intent that he therefore should not bee the more prone to injuries towards his subjects, nor to have indignation at them whom he had vanquished, he then, and ever after caused a childe to come to his Chamber doore in the morning, and cry unto him with a loud voyce: Philip, thou art a man mortall. Which he observed so constantly, that he never went out of his chamber orreceived any Councellers or Suters till the childe had thrice spoken those words, notwithstanding he was a Panim.

Of Plinie the second. *Chap.* XLIII.

PLinie the second, was famous, & a man of great vertue and excellent Learning (as was the other Plinie) he wrote to Trajan of the persecution of the Christians, certifying him that there were many thousands of them put to death, of which none did any thing contrary to the Roman Lawes, worthy persecution, saving that they used to gather themselves together in the morning before day, & sung Psalmes to a certain God whom they worshipped, called Christ: all other their actions being very upright, godly, and honest. Wherefore the persecution, by commandement of the Emperour, was greatly lessened. He wrote (as it is supposed) the most excellent work called, The History of Nature. He lived in the dayes of the Emperour Trajan, and died in the yeere after Christs incarnation one hundred and ten.

Of Plautus. *Chap.* XLIV.

PLautus was a right worthy and excellent Poet born in Umbria, in the country of Italy. He had a great felicity and pleasure to spend his time in making and setting forth Comedies, and when hee had spent all his substance on Players garments, he was brought to such want that he was fain for his living to serve a Baker in turning a Quern, or Hand-mil. When he was vacant from his labour, he would write eloquent and pleasant Comedies: wherein he was reputed so excellent that Rupius Strabo sayth of him, hee doubted not but that the Muses should speak as Plautus did write, if they should speak Latine. He was in the time of Caro Censorius.

Of

Of Pittachus Mittilenus. *Chap.* XLV.

PIttachus Mittilenus was a noble and excellent man: he was one of the ſeven wiſe men of Greece. In his time he did exceed all men, both in Learning and Martiall feats. He had his name of the City of Mittilene, where he was born.

Of Pirrhus. *Chap.* XLVI.

PIrrhus King of Epire, was a valiant and fierce warriour, ſtern of countenance, and a man terrible to behold, he ſeemed to be framed and naturally inclined to Martiall proweſſe. He was induced by a doubtfull anſwer of Apollo to ayd the Tarents againſt the Romans, whom he overthrew in two great Battels, but with ſuch loſſe of his own Captaines, friends, and Souldiers, that he ſaid, if we over-come the Romans once again, we ſhall be utterly undone Wherefore greatly marvelling at the man-hood & proweſſe of the Romans, he ſaid with a loud voyce to his friends. O how eaſie were it for me to ſubdue the whole world, either to my ſelfe, by the ayd of the Romon Souldiers, or to the Romanes if I were their King? He was received of the Macedonians for their King ſeven months: He warred againſt Demetrius King of Aſia, unto whom he gave a great overthrow. He raigned before Chriſt, two hundred eighty and eight yeeres.

Of Pacuvius. *Chap.* XLVII.

PAcuvius was a famous and excellent writer of Tragedies, born at Brundiſium in Calabria, he was ſiſters ſon to Ennius the Poet, hee is commended of Quintilian for the gravity of his ſentences, the ponderouſneſſe of his words, and the au-

thority of the presages which are in his Tragedies and Comedies: and that his stile seemeth somewhat rude, is to be ascribed to time, and not to his fault. He lived unto the age of ninty yeeres.

Of Pompeius. *Chap.* XLVIII.

POmpeius called Magnus, for his incomparable victories, (whose father was called Pompeius Srabo) having so good a grace in his visage that from his childe-hood he moved the people of Rome most intirely to favour him, for his singular benevolence, continency of living, martiall experience & knowledge: pleasantnesse of speech, courteous manners, and easinesse in speaking to. He never required any thing without shamefastnesse, nor granted any thing but with a glad countenance. In his visage appeared allwayes both nobility and gentlenesse, so that in his flourishing youth there shined in him manners, both princely & reverend. He was of a lively, stout, and noble courage: He fortunately prevailed, & had commonly good successe in al his Enterprises: he greatly triumphed for his victories in Afrik: being almost but a childe he banquished the valiant Captain Sertorius, a man at that time most famous in prowes: he banquished also Mithridates the great King of Pontus. And when a great number of the concubines of Mithridates, women of excellent beauty were taken and brought unto him, he would not company with any of them, but sent them to their friends. He subdued Armenia, Capadocia, Paphlagonia, Media, Silicia, Mesopotamia, & sundry other Countreys. He brought to Rome (by reason of his triumphs and victories) innumerable treasure of gold & silver: he afterward took to wife Iulia the daughter of Iulius Cæsar, who

who lived not long. And when the amity between Pompey and Cæsar decreased, he was at the last by Cæsar vanquished, and privily fled by Sea into Egypt, where being under the conduct of Ptolomeus, he was slain in a boat, his head being stricken off, & the body cast on the strand, where it was poorely buried, when he had lived above threescore years, and from his youth in most high honour, wealth & prosperity, on whom it did seeme that Fortune had poured all her treasures most prodigally.

Of Quintilian. *Chap.* XLIX.

QVintilian in his time was a worthy and famous man, and being a perfect Rhetorician, taught Rhetorick in Rome, and received his salary and stipend out of the Emperours Exchequer. He flourished in the time of Ignatius, who governed the Congregation of the Christians at Antioch.

Of Solon Salaminus. *Chap.* L.

LIke as there is among Writers great variance (as I sayd before) about the first Philosopher, even so is there great contention, which were the seven Sages; but as their variance maketh doubtfull which were the persons, so their whole consent assureth that there were such. And for because we intend not so much to shew the persons and names, as their good doctrine, therefore it shall be sufficient that a wise and approved Philosopher hath said such things as to them are attributed: yet as for good causes I have allowed Socrates for the first morall Philosopher (after Laertius minde) so do I here allow Laertius judgement in this matter, which sayth that

these were they, Thales, Solon, Periander, Cleobulus, Chilon, Bias, & Pittachus. Of whom although Periander was a Tyrant, yet because that for his good doctrin, he hath of the Learned long time been allowed, therfore he shal enjoy that name which they have all given him. Of Thales ye have heard already, after whom Solon is nert, who was son to Execstides, and was born in Salamina, & thereof was called Salaminus, he writ many good Lawes, & did many noble deeds worthy to be remembred, among which this is very notable, after that the Athenians and Magarens had made great war, and sore slaughter between them, to have had the signiority of his country Salamina, & both were sore wearied with warres they made a Law at Athens, that no man on pain of his head should speak or perswade ought to challenge the Iland any more. Then Solon being troubled and thoughtful for his country, fearing lest with holding his peace he should do small good to the common-wealth: & again if he should speak, it should be for his hurt, suddenly fained himself mad, thinking therby not only to speak, but also to do such things as were forbidden. And disguising himselfe he ran abroad among the heartlesse people, & there in the manner of a Cryer, he perswaded the people to that, that was forbidden, & stirred up their minds so much that incontinent they began war to obtain the Iland, & so at last they got it. He perswaded them also to challenge Chersonesum, a City in Thracy, affirming that it was their right: & by this means so won the peoples love, that they gladly would have made him Ruler: but as saith Socrates, he had a neighbour called Pisistratus, who traiterously endeboured to hurt him, whereof as soon as he had

knowledge,

knowledge, he armed himselfe and went into the street, and when he had called a great company about him, he discovered Pisistratus treason, & not only that, but sayd also that he was ready to amend it, & would be glad to fight for his liberty, saying, ye men of Athens, I am wiser than some, & valianter than other some: I am wiser than those that mark not Pisistratus, & I am valianter than those which know him & dare not for fear shew what he is. But the Senate that took Pisistratus part, said he was mad: and when he saw he could have no redresse, he laid down his armour before them, and sayd, Country, I have alwayes helpt thee with word and deed: and then sayled into Cyprus, and there met with Crœsus, who demanded of him whom he thought happy, he said, Thales of Athens and Bito, and such other, which all men speak of. Another time when Crœsus had arrayed himselfe richly, & was set on his high Throne, he asked him if he had ever seen a more gorgeous sight? Yes (quoth he) both Capons, Phesants, & Peacocks, for their goodly colours are naturall. From Crœsus he went into Scilicia, & there builded a City, & after his own name called it Solonia. He made many good Lawes, for such as were warriours: for if any had got victory, he should have a great reward for his labour; and such as were slaine had their wives and children found of the common purse ever after. He made a Law that no Executor should dwell with any Orphans mother, nor that any should be Executor, to whom, after the heires death, the goods shall belong. And that no Ring or Seal-maker should keep the print of any old seal. And that whosoever had put out a mans eye, should leese both his own for it. And that whoso-

ever

ever took ought that was not his own, should die for it. And that if any Governour were found drunken to die for it. And that no man should give any dowry with his Daughter: with many moe good Laws. When he was demanded why he made no Law against such as killed their Father or Mother, he answered, because it is a desparate mischiefe. Being demanded how men might best keep them from breaking the Law, he sayd, if such as have no wrong, be as sory & carefull as those that are wronged. He would say to rich men, abundance groweth from riches, & disdain out of abundance. He wrote many Books both of Verses, Lawes, and other matters, besides many witty Epistles. He flourished in the forty six Olympiade, and was Prince of Athens the third yeere, which was from the worlds creation 4675 yeeres, he lived eighty yeeres, and died in Cipres, commanding his Servants to carry his bones to Salamina, and there being beat to pouder, to strew them about the City. Dioscorides writeth, that when he was asked why he wept for his Sons death, sith it profited him nothing, he answered even for this cause I weep, because I can profit him nothing. Thus much of his Life and Answers: the rest of his sayings shall be spoken of in their places.

Of Socrates. *Chap.* LI.

SOcrates as saith Plato (the Sonne of Sophroniscus, a Lapidary, and his Mother Phenareta, a mid-wife) was borne at Athens, a man of a wonderfull wit; and as some say, was an hearer of Anaxagoras and of Damon. But Duris saith, that he was a servant and that he graved in stone, and that in Grace, three goodly Images were of his

his carving: wherefore Timon called him a carver of stones, a vain Greek Poet, and a subtile Orator: for in his Orations he was sharp and prompt, and was therefore forbidden to teach it by thirty tyrants, as saith Xenophon. But (as saith Favorinus) with his disciple Eschines opened the fields of Oratorics craft. He got mony to finde himselfe withall by his handy work, from which Crito delivered him, because of his wisedome, & became his scholler, as Bizantius saith But after that Socrates perceived that there was no fruit in the speculation of natural Philosophy, & that it was not greatly necessary to the outward manners of living, he brought in the kinde called Ethnick, that is, Morall Philosophy, and taught it dayly both in the Shops and streets, and exhorted the people chiefly to learn those things which should instruct them in maners, which were needfull to be used in their houses. He used somtime through vehemency of his communication to shake his head, and stir his fingers yea, and to pull himselfe by the hayre also, and was therefore mocked of many, which he suffered patiently, and was so patient, that when one spurned him, he suffered him: and being asked why he struck not again, he asked, if an Asse had kicked him, if he should kick again, When Euripides had given him a work of Heraclitus to read, and asked him what he thought by it, he answered, such things as I understand are very mysticall, and so I think those be which I understand not: but surely they lack some Apollo to expound them. He took great care to the exercise of his body, and was of a comely behaviour, He was also a good warrior, for when Xenophon was in the wars fallen from his horse, he caught

him

him and saved him. Another time when the Athenians fled away hastily, he himselfe went leisurely alone, looking back oftentimes privily, and watching to revenge him, if any man with his sword durst venture to invade his fellowes: he warred also by sea, and when he had valiantly fought and overcome his enemies, he gave willingly the victory to Alcibiades, whom (saith Aristippus) hee loved greatly: he was of a constant minde, and invincible reason, and exceeding careful for the common-wealth: he was also thrifty & continent. When Alcibiades would have given him much Lime and Sand to build him a house, hee sayd, if I lacked Noes, and thou wouldst give mee a whole hide to make me a pair, should I not be mocked, if I took it? When hee beheld many times the multitude of things that were sold, hee would say, good Lord, how many things there be that I need not? He would say commonly, that gold, silk, and purple, and other such things, were more meet to set forth Tragedies, than necessary to be used, he lived so sparingly and temperately, that many times when there were plagues in Athens, he was never sick. Aristotle saith that he had two Wives: the first Xantippe, of whom he begat Lamprocles: & the other Myrtone, Aristides daughter, whom hee took without dowry, of whom he begat Sophroniscus, Menexemus Satirus, and Hieronimus. Rhodus saith that hee had both at once, for the Athenians being consumed w wars and murren of people, to augment the City, decreed that every man should have two Wives, the one a Citizen, and the other what he would, to beget children of both, which Law Socrates obeyed. He despised greatly such as were proud and high minded, and wranglers. He glozied greatly in

poore

poore fare, and said that such were most like unto God that lacked fewest things: he had a great gift both in perswading and also in disswading: for he (saith Xenophon) perswaded a young man which was mercilesse and cruell against his mother, to reverence her: hee disswaded also Platoes brother who was desirous to have come into the Common-wealth & caused him to leave off, because hee was rude and ignorant in things. Being asked what was the honour of young men, hee answered to attempt nothing too much. To him that asked him, whether it were better to marry or no, he said, which soever thou dost it shall repent thee. Hee would say that hee wondred much at men which with great diligence endeavoured to carve & make stones like men, & took so little heed to themselves, that they both seemed & were like unto stones. He exhorted young men to behold themselves oft in a looking-glasse, to the intent that if they were beautiful and well formed, they should do such things as becommed their shape; but if that they were ill-favoured, then they should with learning and good manners hide their deformity. When he on a time had bidden many rich men to dinner, and his Wife Xantippe was ashamed of the small preparation that hee had made, hee said be content wife, for if our guests be sober & honest men, they will not despise this cheer: and again, if they be riotous & intemperate, wee shall be sure they shall not surfet. He said, some lived that they might eat, but hee did eat that he might live. Being on a time reviled and asked why hee spake nothing: because (quoth he) that which he speaketh pertaineth not to me: O that men could now adayes so take such matters. Another time when it was told him that

one

one had spoken evill of him, hee sayd, hee hath not learned as yet to say well, When Alcibiades told him that hee could not suffer the frowardnesse and scolding of Xantippe as he did: no (quoth he) but I can, I am so used thereto: canst thou not at home suffer the gagling geese? yes (quoth Alcibiades) for they lay me egges: marry (quoth Socrates) and so doth Xantippe bring me forth children. On a time when his wife in the open street pluckt his cloak from his back, and some of his acquaintance counselled him to have struck her therefore, hee sayd, yes sirs, ye say well, that while we are brauling and fighting together, every one of you might cry, now to it Socrates yea, well said Xantippe, the wittiest of the twain. He counselled that men should so go to their wives, as horsmen to their fierce horses: w a pretty similitude he coloured his patience, saying, like as an horse being broken of an horskeeper, suffereth ever after any man to ride upon him, so I by the vse of Xantippe, can suffer all other folk.

Finally, he daily saying and doing such things, was praised of Apollo to bee the wisest man that lived: at which divers being displeased, and because that hee reproved some that thought themselves very wise men, to bee very fools, they not content, conspired against him, and accused him, saying, Socrates breaketh the Lawes of the City, which have been given of the Elders, teaching that there are no Gods, and bringing in new Spirits (for Socrates held opinion that there was but one God, who was without beginning and ending, who hath made and governeth all things: and that the soul of man was immortall, and that every man had two spirits assigned him of GOD, and therefore he despised their Gods,

and

and would not worship them) and against right and Law he corrupteth our youth, wherefore let him die.

When this was put up against him, Lisias a Philosopher wrot an Apology for him, which when he had read, he said, Lisias the Orator is good and excellent, but surely it is nothing meet for me, for why? it was more judiciall than should seem meet for a Philosopher. And when Lisias demanded of him sith it was good, why it was not meet for him, he said, Garments & shooes may be both good & fair, and yet unfit for me. But while he was judged, it is sayd that Plato stood up in his defence, and could not be suffered: and so he was condemned by eighty Judges and cast into prison, for whom the Prince of Athens was very sorry, but the sentence which the Judges had given unto him, which was that he should drink poyson, could not bee revoked.

The King had a ship fraught with sacrifices, which he offered to his Idols, which then was abroad, and he would give no sentence upon any mans death before it came to Athens: wherefore one of Socrates friends, called Inclites, counselled him to give a certain summe of money to the keepers, to let him escape away secretly, and so to go to Rome: but Socrates sayd he had not so much. Then sayd Inclitus, I and thy friends have so much, which wee will gladly give to save thy life if thou wilt.

To which Socrates answered, I thank you and my friends, but sith this City wherein I must suffer my death, is the naturall place of my birth, I had rather die here than else-where, for if I die here in my country without deserving only because

cause I reprove their wickednesse, and their worshiping of vain Idols, and would have them worship the true God: if these men of my own Nation persecute me for saying and maintaining truth, even so will straungers whersoever I become: for I will never spare to say the truth, and surely strangers would have lesse mercy on me than mine own Country-folk. Being thus minded, he continued still in prison, teaching his Schollers that resorted to him, many things, both of the composition of the Elements, & also of the Soul, but would write nothing, for he said that wisdom ought to be written in mens hearts and not in Beasts skins, nevertheless his Scholler Plato wrot well nigh all that he taught. A little before he should be put to death, he desired that he might bath himselfe, and say his Orisons, which he did, and calling his wife and children, he gave them good instruction. And as he went toward the place where he should finish his life, his wife went after him crying alas, my husband dieth guiltlesse: to whom he said why woman wouldst thou have me dy otherwise? and sent her away. So when the cup of poyson was delivered him to drink, his friends began to weep, wherfore he blamed them, saying: I sent away the woman because she should not do as you do. Then Polidorus proffered him a precious garment to die in, to whom hee said, hath not mine own coat served me to live in? why then may it not well serve me to die in? And then after hee had commended his soule to God, hee drank the confection. And as he was in travell of death, one of his Disciples, said, O Socrates full of wisdom, yet teach us somwhat while thy speech lasteth, to whom hee sayd, I can teach you no otherwise now dying,

than

than I taught you in my life time. Thus finished he his most godly life, being seventy years old. His Excellent Sayings, Precepts and Councels, shall be spoken of in their places.

Of Seneca. *Chap.* LII.

SEneca the Philosopher, an excellent well learned man, was born in Cordoba, and therefore called Cordubensis; he was scholler to Stratus the Stoick, and was Lucan the Poets countryman. He flourished at Rome in the time of the Emperour and Tyrant Nero, whom he taught in his youth in learning and manners, which afterwards was cause of his death. In the time of this Seneca, Paul came to Rome and preached there: and when many of Nero the Emperours house gathered together to heare Paul, Seneca among the rest, was familiar with him, and delighted so much to heare the divine serbice, & wisdom which he saw in him, that it grieved him to be seperated at any time from his communication, insomuch that when he might not talk with him mouth to mouth, he used communication by Leteers oft sent between them. He read also the writings and doctrines of Paul before the Emperour Nero, and got him the love and favour of every body, insomuch that the Senate wondered much of Paul. This Seneca was a man of very chast life and so good, that S. Hierom numbred him in his bead-roll of Saints, provoked thereto by his Epistles which are entituled, Seneca to Paul, and Paul to Seneca. After he had lived unto a middle age, he was slain by Nero the Tyrant, two years before Peter and Paul suffered their glorious Martyrdom: for Nero on a day beholding him and calling to minde, how he when he

was his Master did beat him, he conceived hatred against him, & being desirous to revenge himselfe, and to put him to death, gave him licence to choose what kinde of death he would: wherefore Seneca, seeing that his tyranny could not be appeased, and supposing that to die by opening a veyne was the easiest kinde of death, desired to be let blood in the veynes of his arme, and so dyed: which death (as some think) was fore-shewed in his name Seneca, that is to say, Senecans, which signifieth in English, A Killer of himselfe. He wrote in his life-time, many good Books, out of which shal be picked some of the most pithy Sentences, Precepts and Counsels, Proverbs, Adages, Parables, and Semblables, which in their places hereafter shal follow.

Of Sigismund, Emperour. *Chap.* LIII.

Sigismund was the sonne of Charles the fourth, King of Bohemia, and of Hungarie: he was ordayned Emperour, and was a prudent, wise, learned and noble Prince: in person and countenance of such Majestie, as was comely and meet only in a great Monarch, and Ruler of the world. But in War and deeds of Armes unfortunate; for he was oftentimes overthrown and chased of the Turks and other enemies. And for that he was King of Bohemia, he had it by succession after the death of his brother Vincesiaus. He raigned twentie and seven yeeres, and departed this life.

Of Thales Milesius. *Chap.* L.

THales (as saith Herodotus, Democritus, and Duris) had to his Father a noble man, called Examius, and to his Mother Cleobulina, of the stock

stock of Cadmus and Agenor, and was born (sayth Plato) under Damasius Prince of Athens, and is the first that was ever called a Sage, or wise man. He flourished at Miletum what time Hoshea was king of Israel, and Romulus Emperour of Rome: This Thales was very well learned both in Astronomie & Phisick, and wrot many Excellent Books, and was a Citizen of Miletum (as Phalerius sayth) and came of a noble linage, who after he had dispatched his business belonging to the Common-weale, gave himselfe to the searching of Naturall causes, and surely he was a profitable Counseller to the Common-weal: for when as Crœsus demanded to have had his fellows he would not grant to it, which afterward when Cyrus had gotten the victory, was cause of saving the City.

Heraclitus sayth, that he lived solitarily: but some say, he took a wife, and had a child called Cidistus: but others say that he lived chast all his life long; and when it was asked him why he would not get Children, he answered, because he would not be bound to love them. When his mother cryed on him continually to take a Wife, he would say, he was too young, & afterward when his youth was past, and his Mother still importunate, he would say, it was out of season and too late. He would say alwayes he was bound to thank Fortune, but for three causes chiefly: first because he had Reason and was not a Beast: secondly because he was a man, and not a woman: thirdly, because he was borne a Grecian, and no Barbarian.

He sayd there was no difference between death and life, and being therefore asked why he died not: because (quoth he) I should then make a difference. When he was asked if God knew mens

evill deeds: yea, (quoth he) & their thoughts too. To an adulterer that asked him if he might swear that he was no adulterer, he said, perjury is not worse than adultery. When he was asked what thing was hardest, he answered, for a man to know himselfe: and what was easiest, to admonish others: what was sweetest, for a man to use that he hath: what is God, that which lacketh beginning and end: & what was the rarest and seldomest seen thing, he sayd, an old Tyrant: a seldom seen thing indeed, for God either taketh them away before they be old, or else then their old age changeth their hearts. Being demanded how a man might best suffer adversity, to see (sayd he) his enemies in worse plight than himselfe. It was asked him how he might live best, & most righteously, to which he answered in flying those things our selves which we reprove in others. Being asked who was happy, he sayd, he that hath his bodily health, is fortunate in riches, not of a vain minde, but learned. These are part of his Wise Answers: his excellent Precepts, Proverbs, and Semblables shall be spoken of in their places.

This Thales (as sayth Appollodorus) lived seventy eight yeeres: Socrates sayth ninety yeers, & that he died in the eight and fifty Olimpiade, and flourished in Cæsers time, to whom he promised that he would cause the River Alin to run backwards against the stream. There were many more of this name, as testifieth Demetrius, Durius, and Dionisius: But this Thales Milesius the Sage, being old and worn with age, dyed of heat, as he beheld a tryumph. Some say, ỹ as he went forth of his house to behold the Starres, he fell down suddenly into a pit, and was therefore mocked of an old Wife

that

that he kept in his house, with this saying: O Thales, how thinkest thou to comprehend those things that are in heaven, when thou canst not see such things as are before thy eyes?

Of Theopompus. *Chap.* LV.

THeopompus was an Historiographer after the time of Herodotus and Thucidides: hee was also an ancient Poet, and a King of Lacedemonia.

Of Tyrannus, otherwise called Theophrastus. *Chap.* LVI.

THeophrastus Eresius, as saith, Athenodorus, was a fullers son, and was first a hearer of Leucippus, a Citizen of his own Country: Afterward when he had also been an hearer of Plato, he got him to Aristotle, whose successour he was in keeping of his Schools after his departure unto Chalcides. He was a man of exceeding wisdome, and of singular study, a Schoolmaster (as saith Pamphila) of Menander, the Writer of Comedies: he was a very friendly man, and gentle to be communed with, Cassander took him to him, and Ptolomeus sent for him: He was so beloved of the Athenians that when Agnonides had accused him of heresie, they would have killed him for his accusation. There came from all places to heare him at least two thousand men, who became his schollers, all which notwithstanding, he was never the prouder or higher minded, but continued on in vertuous humblenesse. In his time Sophocles, Amphicides son, made a Law, that no Philosopher should keep School upon payn of his life, without the Agreement & Decree both of the Senate & of the people: wherefore he with many

moe of the Philosophers departed for a time: but the yeare following, when (according to their good order) Philo called Sophocles to an account of his doings, they returned again, & the Athenians abolished the Law, and fined the maker thereof in five Talents, & restored to Theophrastus the regiment of his School. And whereas before time his name was Tyrannus, Aristotle named him Theophrastus, because of his divine and witty utterance. He used oft these notable sayings: We may better trust an unbridled horse then a disordered word. Time is the most precious experience. He died being fourscore and five years old, when he had awhile beraken himself to ease. When his Schollers before his departure, asked if he would command them any thing, he said, I have nothing to say unto you, save that this life makes many things seem sweet through the shew of glory, but we all die as soon as we enter into this life, for nothing is more vain than desire of glory: but endeavour to be happy & blessed, and either regard not the performance of this precept, because the labor therof is great, or else diligently endeavour to follow it, for thereby you shall attain exceeding great glory. Moreover the vainnesse of this life is greater than the profit. But seeing I am not able to counsell you what to do, consider among your selves what is best to do. As he thus said, he gave up the ghost. The Athenians kneeling before him after his death, worshipped him openly. He wrot many notable Bookes, wherof at this day we have but a few, too many good things have been lost through negligence of men & injury of time. He dyed very rich, as may appear by his testament, which Laertius hath written out at length: with divers other things

things, which to avoyd superfluity, I have omitted. His vertuous Sayings shal follow in their places.

Of Xenophon. *Chap.* LVII.

XEnophon, the Son of Grillus, was borne at Athens: he was shamfast & exceeding beautifull. It is sayd that Socrates met him in a narrow lane & would not let him passe till he had answered him to divers questions, & when he asked him wherein men were good and bad, whereat he stayed and could not tell, Socrates sayd, come with me and learn: and so he did, untill such time as he went to Cyrus, whose favour he obtained, & became in great reputation with him, and wrot all his acts. He had a woman called Philecia, which followed him, by whom he had two children. He had much trouble in his life, & was banished, and fled from place to place till he came to Cozinth, where he had an house. And when the Athenians intended to succour the Lacedemonians, he sent his two Sons, called Diodorus and Grillus to Athens to fight for the Lacedemonians: from which battell Diodorus returned, without doing any great feat: but Grillus fighting manfully among the horsemen dyed about Mantua. And when Xenophon (who was offering Sacrifice with his crown on his head) heard that his Son was dead, he put off his crown: but when he afterward heard that he dyed fighting valiantly, he put it on again, not so sorry for his death, as joyfull of his valiantnesse. He died at the City Cozinthum, as sayth Demetrius, being very old: a man both good and valiant, expert in riding & hunting, & greatly skilled in martiall affaires, as appeareth by his works. He was also religious, and much intentive about sacrifice,

and was a follower of Socrates. He wrot X L Books, intituled every one by a sundry name: e Thucidides works, which by negligence were lost he brought to light. And was himselfe so pleasant in his stile, that he was called the Muse of Athens. There were more of this name, of whom this is the chiefe, whose good Sayings and Precepts hereafter shall be touched.

Of Xenocrates. *chap.* LVIII.

XEnocrates, the Son of Agatheos, was borne in Calcedony, he was Palco's Scholler even from his youth. He was blunt witted & slow, insomuch that Plato speaking of him and Aristotle, would say, that the one had need of the spur, and the other of the bridle. He was grave and earnest, and dry in his communication. He was much in the Schooles, and if at any time he went into the Town, boyes and foolish people would cry after him for the nonce to anger him. He was so chaste, that when some of purpose had hyred an harlot to meddle with him, who lying w̄ him many nights could not obtaine her purpose, she sayd he was an Image & no man. When his fellowes once cast into his bed Lais (which was at that time the fayrest strumpet in Athens, when she should entice him w̄ her whorish conditions, he cut a part of his own members, because shee should not overcome him. Being sent with other Ambassadours to Philip, when all the rest took rewards and banketed with him, he would not: Insomuch ẏ when Philip many times would talk with him he refused. For which cause Philip admitted him not for an Ambassadour. And when he, with the rest of his fellowes, was returned to Athens, they sayd that he went with them in vain: and when (according to the lawes)

he

he should therefore pay a forfeit, he counselled the Rulers to take good heed to the Common-weale, saying, that Philip with gifts had corrupted all the other Ambassadours, but could not make him grant by any manner of means, which they hearing, esteemed him more than ever they did before. Being sent another time to Antipater to redeem the prisoners which he had taken in battel, Antipater desired him to dine with him, which he denying, sayd, I came not to dine and banket, nor to take pleasure with thee, but to redeem my fellows from the sorrowes which they suffer with thee. And when Antipater heard the wisdome, and saw the constant mind of the man, he gently entertayning him, delivered his prisoners. When Dionisius in his presence sayd to Plato, some body shall take from thee thy head, he sayd, that he shall not, except they take away thine first. He lived holily, and wrot very many godly workes, and dyed being fourescore and two yeers old. His good Counsells shall be spoken of in their places.

Of Zeno Eleates. *chap.* LIX.

ZEno Eleates, the son of Pirerus, by adoption became Parmenides son: he was of body large and tall, & learned of his adopted father his Philosophy, wherein he became so excellent, that as Plato and Aristotle say, he was the first Deviser of Logick. He was a noble man both in governing the Common-weale, and also in teaching of Philosophy. There was in his time one called of some Nearchus, of others Diomedes, which usurped the government of his Countrey, and there according to his lusts, without respect either of Law or Justice, used all points of Tyranny. Wherefore Zeno with others conspiring to put him

him down or drive him thence, were prevented, of their purpose, and Zeno taken. And when the Tyrant enquired of him what confederates & provision of weapons they had, he minding to make him afraid, confessed that all those whom the Tyrant trusted most, and took for his chiefest friends, were of counsell in his conspiracy. And when he told him certain things openly of some of them, he fained that he would secretly show him greater matters: and when the Tyrant therefore went neere him, and bowed his head to him, he with his teeth caught him by the eare, or (as Demetrius saith) by the nose, and left not his hold till he teare it quite away. But when the Tyrant, the more incensed herewith, brought (him to the rack) as saith Antisthenes, he would confesse nothing more than what he did at the first. Wherefore, as saith Hermippus, he was by the Tyrant put into a morter of stone, & there pounded w a pestle to force him to bewray his confederates. And when he was therewith almost kild, hee cryed out, to the people, fie upon you cowards, that ye can suffer a Tyrant, the destroyer of your countrey, thus to deale with you, and though nothing else might move you, me thinks this cruelty which I sustaine of him for my countreys sake, and yours, were sufficient. And when he had so said, because he would confesse nothing, he bit off his own tongue, and spat it out in the Tormenters face, who therefore killed him, as Hermippus sayth. But Antisthenes sayth, that the people moved partly with his words, but more with his manhood and grievous torments, fell immediatly into a rage, and with stones killed the Tyrant. He despised al pomp and glory, and for justice and truth sake, suffered all kinde of torments. When men raged at and

slandered

slandered him, he would be angry, and when divers Philosophers would therefore reprove him, he would make this answer: if I should not be moved with reproaches, then should I neither delight in prayses. His other Sayings shall be noted in their places.

The summe of all.

In this first Book of Philosophers is briefly declared,
The right order of their lives and godly conversasion:
Whose example of vertu ought joyfully to be imbraced
And to be followed of all men without exception.
Their counsells are comfortable in every condicion,
And next divine Scriptures there is nothing more true,
Than their godly doctrine, to lead men to vertue,

THE SECOND BOOK.

Chap. I.

Of Theology Philosophicall.

BEcause the name of Hethen Philosophers, is very odious to ignorant eares, who will not only suspect, but also dispise whatsoever the Hethen teach, taking them for Infidels and misse-beleevers, therefore I thought it good before I came to their Precepts, to shew their opinion concerning Religion, that it may be known what they beleeved of GOD, of themselves, and of his works: all which they themselves call Philosophy: For no doubt the common-weales wherein they dwelt, had sundry Religions, and those most

most vile & shamefull: some worshiping their own devices, as Idols & Images of men, Beasts, Devils and other things: Other some the Creatures themselves, as Spirits, Divels, the Sunne, Moon, Stars, Elements, Hen Serpents, Onions, and other like. and with fond & detestable Ceremonies, serving them with drunkennesse, lechery, and sacrifice of all kinde of Cattell and Fowle: yea murdering children, men, and women, yea, even their own selves to do their Gods Homage. But the Philosophers of whom I treat, although for fear, obedience, & quiet sake they seemed to do as the common people did, yet they knew by the search of Nature, that there was but one God, & that all their Religions were wicked and abominable. And therefore some of them cryed out upon them, and rather suffered death, than agreed to allow them, as for example, Socrates, whose life you have before in Fol. 58. For as S. Paul sayth, the consideration of the Creatures which they saw, drave them to confess there was a Creator, who as by his wisdom and power he had ordained all things, so by his providence and goodnesse, ordered and preserved them. They perceived also that there was in themselves a Reason and Minde, which attained to the knowledge of God, and had power to comprehend & command Spirits, which such they be immortall, their soul must needs also be immortall, because it had power over immortal things. But although they knew God and themselves in this wise, yet overcome with worldly pleasures, some of them worshiped him not as they ought, but fell with the world to Idolatry, for their bodily commodity, following the lust and sensuality of the flesh. But none of these Hethen Philosophers (or sure very few) were of that sort,

but

but like truly wise, & constant men, both knew God & served him with purity of life, which is his true service: whereof what they thought, & what they taught, is declared in this Book, which I call their Theology, because it concerneth specially their doctrin of God, which when it shall be read and duly considered, I doubt not but the odiousnesse of their Hethen names shal so little trouble any man, that their Precepts shall the rather bee accepted, considering that they be both honest and naturall, and come from such men, whose Hethen lives do staynd in vertuous perfections (I am sorry to say it, but more sorry to see it,) our honest profession that now be or ought to be Christians.

Cap. II.

Of God, of his Works, of his Mercy, and of his Iustice.

Aristipus. The order of all things that are visible in this world, declareth that there must needs be one principall cause and beginning, which we call God, and also that the same order cannot be without providence, and one perpetuall Governour.

Hermes. That is God which lacketh beginning & ending: which God, being made of none, hath by his own power created all things.

Plato. God is the beginning of all things.

Hee only is to be knowen and taken for a God which is not only a Creator, but also a comforter, a preserver, a saviour, and a deliverer.

Cicero. There is a God that doth rule and govern all things, who maintaineth the course of the Stars, the changes of times, the alteration & order of things, beholding both sea & land, & who plainly seeth both the lives and doings of all men.

There

There is a living God, who only knoweth, remembreth, fore-seeth, governeth, and moderateth all things, and he it is that liveth for ever.

There is no kinde of men so rude, or so dull, who though they be ignorant what God we ought to have, yet that knoweth not there is a God.

This seemeth to be a most sure and principall occasion why we should think there is a God, because that there is no Nation so savage and bestiall, nor any man so barbarous and rude, whom the opinion of God hath not truly touched.

He surely is utterly mad, who when he looketh up into heaven, doth not thereby know that there is a God: or thinketh those things to be done by chance which are made by so great power, the order and alteration whereof no man is almost able by any Art to conceive.

What can be so plain and manifest, when wee look up into heaven, and behould the Sunne, the Moone, and the Stars shining with glory in heaven, as that there is some God who ruleth and governeth them?

Let all men in this be truly perswaded, that God is the moderator and governor of all things, and that all things also be done by his only power, and appoyntment, and that he it is who most clearly beholdeth every man, both what he doth and what he admitteth in himselfe, with what minde and godlinesse he doth love and favour Religion, and that he hath also a regard both of godly and wicked men.

Plato. God is without any body, invisible, and also immortall; whose forme cannot be comprehended with the eyes of mortall men, nor yet described by any sensible knowledge.

God

God in power is in all things, and in every part of the world, and by his providence all things are preserved, governed, and moved. And he himselfe is of none other either moved or governed, but is the first comprehensible mover.

God is the principall and chiefest God above all nature, whom all creatures honour and look for.

The divine nature & substance of God suffereth neither change nor end: for it is both immutable and infinite.

In God, or about God can be no evill: therefore all evill is far from God: for all goodnesse proceedeth from him, and he is the only fountaine and principall goodnesse.

God as he is almighty, so may he work in all things after his owne minde and will, except injustice.

There is nothing that God cannot bring to passe, and that without labour and travell.

God is all goodnesse, all charity, all love.

Mar. Aur. The God immortall hath made all things communicable to men mortall, except immortality, and therefore he is called immortall, because hee never dyeth, and we also be called mortall and fayling, because we all take an end.

God the author of all goodnesse, hath created all good things.

God is pittifull, for though he giveth us paine, yet he keepeth the fault close.

Plato. God is carefull for all, as well small as great.

In all thy troubles commit thy selfe only and altogether unto the most high and mighty God, and feare not men that threaten, nor trust men that speak faire, but trust him that is mercyfull, true of

his

his promise, and able to make his word good.

To look for no help of man bringeth the help of God to all them that seem to be overthrown in the eyes of the wicked.

Peter Lumbard. God knoweth and seeth both the deeds and also the thoughts of all men, from whose knowledge nothing may be hid.

Only God forgiveth and pardoneth us our sins.

Diogenes. God presently beholdeth all things.

God knoweth all men, he loveth the just, and hateth them that work wickednesse.

If thou wouldst obtayn any thing of God, frame thy works according to his will.

Hermes. God will reward every man according to his works.

No man may escape the just judgement of God.

Alex. Sev. God is our only Judge: who being in heaven fatleth not to punish all them that abuse his image.

Phorion. As God findeth thee to be when he calleth thee, so doth he judge thee.

Mar. Aur. God is so righteous that his fierce and cruell chastisments never fall upon the earth, but by our own cruell shrewdnesse: and our secret sins in such wise awaketh us, that we acknowledg to have but just and due punishment.

The just God never appeaseth his ire against unjust men, except the requirers be utterly innocent and meeke: God is so just, that he will not give just things but by the hands of just men.

Pithagor. Desire nothing of God save that which shall be rightfull, for he will grant nothing unjustly asked.

Socrates Be carefull in such things as appertain unto God.

Anacharsis

Anacharsis. Though God exalt thee in this world, be not proud, nor dispise any man therefore, nor think not thy selfe better than another: but remember that God by creation hath made all men alike.

Antisthen. Forasmuch as all men, although they be great sinners, receive daily great benefits of God, they are therefore much the more bound to thank him for his grace, & most heartily to aske him forgivenesse for their sins and trespasses.

Socrates. God greatly esteemeth vertuous people, though in the world they be little set by.

All the world is the temple of God.

A good man is the similitude of God.

Hermes. When thou wilt fast, purge thy soul from filth, & abstaine from sinne, for God is better pleased therewith, than with abstaining from meats.

Mar. Aur. Seven things are to be noted concerning God: The first is, let man never leave Gods help for any mortall mans, lest that God depart from him in his greatest necessity. The second is, that it more availeth to rest upon the help of the immortall God that is in heaven, than upon all the mortall men in the whole world. The third is, that men should beware to displease God, for the ire of God doth much more damage than the enmity of all men. The fourth is, that God never forgetteth man at any time, except God be forgotten of him a thousand times. The fift is, that God doth suffer that one should be persecuted of another ỳ is evill, if he have first persecuted one that is good. The sixt is, if men will have God favourable unto them in time of war they must serve him in time of peace. The seventh is, ỳ God is a pittiful God, not sending to any Realm any kinde of extreme chastisement

except it be for some extream offence committed in the same Realm. As God is full of mercy, so is he also a just God. As well in adversity as in prosperity, rejoyce and thank God.

God supplyeth where our power lacketh.

Photion. Be mindfull of God, for the remembrance of him keepeth men from evill.

Like as God surmounteth all other creatures, so the remembrance of him surmounteth all other imaginations.

The summe of all.

God is a substance, ever durable,
Etern, omnipotent, mercifull, and just:
Which guideth all things in order convenable,
A God, in whom each man ought for to trust.
Who by prayer giveth grace to mortifie our lust,
In whole feare and love all that here shall endure,
Shall after this life of a better life be sure.

CHAP.

Of man; and what he is.

Chilo. There is nothing so hard a matter, as for a man to know himselfe: for we be so blinded with self-love, that we flatter our selves in many things.

Agaperus. Let us learn first of all this commandement of God, Know thy selfe, & let us follow it: for he that knoweth himselfe shall know God, and he that knows God, shall be made like God. Hee shall be made like God, that is, worthy Gods fellowship: he is worthy of Gods fellowship, that doth nothing unworthy of God, but thinketh on godly & heavenly matters, & speaketh that he thinketh, and doth that he speaketh.

Pithagor. Thou shalt know thy selfe according to Gods commandement, if thou considerest what thou

thou art, what thou wert, & what thou shalt be: by this last both the first are known, because the last is most evident. Thou knowest thy body shall putrifie and become earth, then was it earth before it was thy body, for look wherein any thing ceaseth, thereof before it had the beginning. And seeing that neither in, nor with the earth of thy body is any wisdom, discretion or knowledge, left after thy death, it is evident that those things (which while thou wert alive were in thee) came not of the earth, for whatsoever commeth naturally of any thing, is so joyned therewith, that it cannot be severed. And therfore the growing and sensible moving life that came of the earth, remaineth so with it, that by putrifaction plants and wormes do engender therof, which encrease, move, and feele as thou diest, but wisdom, discretion or knowledge, they have not: whereby thou mayst know, thou hadst them from some other thing, and not of the earth or bodily mixture. If wisdom, discretion or knowledge, come not of the body, then seeing they be the best things in man, then must they come of a better thing. And better than the Elements (whereof man is made) is nothing saving God, and the spirit and power proceeding from God. Then is thy Reason or Soul (which I call knowledge, discretion, and wisdom) either of God or his spirit, and so of it self immortall and incorruptible.

Plato. Man is a creature made by God, of two parts, of a soul everlasting, immortall, of substance materiall, wherein is reason, wisdom, and knowledge: and of a body, frail and corruptible, made of the foure Elements, whereof commeth life, lust and senses.

Because God made man to his own likenesse

and similitude, he therefore loveth him according to the common Proverb: All things love that which is like themselves.

Tullius. Man onely, whom God hath only endued with the great gift of Wit, Understanding and Reason above all other creatures, may not stick still or abide in this grosse appetite, to travail for nothing else but for pleasures and profits of this fugitive and vain world, but ensuing slowly the heavenly guide of our nature, must be led to the desire of truth, vertue, and seemlinesse: wherewith the more that we be decked, adorned, & beautified, the further off we shall be from the brutishnesse of beasts, and approach the nearer unto the nature divine, which of it selfe is only most excellent, and therefore most specially to be embraced.

As all things (whatsoever they be) that are bred upon the earth, are all created & bred for the commodity and use of man: so man for the commodity of man is begotten into the world, that they may, (as men among themselves should) be helpers one to another.

Aristotle. Man is the pattern of frailty, the spoyl of Time, the play of Fortune, the image of inconstancy, the tryall of envy and misery, and all the rest of him fleam and choler.

Herodot. Miseries have power upon man, not man upon miseries.

Democrit. There is no stablenesse in ought that belongeth to man, but all things are guided with a disorderly course, men never can almost finde any good thing, seek they it never so diligently, but evill things fall upon them unsought for.

Socrates The cheife cause of all evils that happen to man is man himself, for he through his gree-

dy

by lusts and desires troubleth both himselfe and all other creatures.

Hermes. O man unkinde, more cruell than wilde beasts! all things hate thee, because thou destroyest all things: death watcheth over thee, every houre: if thou fleest into the earth, wolves & wilde beasts will devour thee: if thou climest into the trees, Birds and wormes will assault thee: if thou take the water, the Crocadiles and Ewts will destroy thee: which beasts nature hath justly ordained, to take vengeance upon unjust men.

Apuleius. Men dwelling upon the earth having Reason, able to talk, and having soules immortall, their members subject unto death, they are both of merry and carefull minds, they have brutish and vile bodies, not like in all conditions, but all alike in errors: all of peevish boldnesse, stiffe in hope, vain in labor, brittle of fortune, every one mortall, & yet ever continuing together their whole kinde, by mutuall succession of their brood, changeable, their time ever flying away, long before they be wise, some dead, some forgotten, and in their lives are never sufficiently contented.

Thales. Man is uncertaine of any thing all his life, finding nothing that he may learn or trust unto, he wanders ever among doubtfull chances, with vain hope always comforting his minde, for no man knoweth certainly what shall betide him, or where he shall leave his carcase.

Eurip. Man is only a breath and shadow, and all men are ignorant, and as frail and unconstant as the shaddow of smoak.

Homer. God hath so ordained for mankinde, & we must live in care: for among all things that live & creep upon the earth, none is more miserable than man.

Menander. All beasts are happier and far wiser than man: for behold the Asse, of beasts no doubt most miserable, yet hath he no harm through his own fault, save what doth hap him by nature, but we beside our naturall evills, procure our selves many other, for we be sorry for every misfortune, angry for every evill word, if any strange thing happen we are amazed, afraid of every shadow.

Bias. Cities, opinions, greedy desires, & lawes are evils of our own procuring, not sent by nature.

Diogenes. When in the beginning accompanied themselves together, & builded Towns to save them from wilde beasts: but now contrary, for their safegard they are glad to fly all company, & to live in the wilderneſſe, safer abroad among wilde Tigers, than in any Town among tame Officers.

Plato. There be in every man two powers drawing and leading him: A desire of pleasure, which is bred in the body: & a good opinion coveting only good things. Between these twain, there is continuall strife in man, and when this opinion hath the mastery, it maketh a man sober, chaste, discreet and quiet: but when desire getteth the upper hand, it maketh him a lecher, a doter, a furierer, a brauler, covetous, and unquiet.

All men are by nature equall, made all by one workman, of like matter, & (howsoever we deceive our selves) as deere unto God is the poorest begger as the most ponderous Prince living in the world.

Herodot. To them that be greatest in worldly wealth, the greatest mischiefes ever approach.

Seneca. It may chance to each man that chanceth to any

Plutarch. Why sonne, the ends and disposition of

all

all things are in the hand of Almighty God, and he ordereth them as he list, man hath no power over his life, but wee itbe like Beasts, alwayes ignorant, doing & suffering that God hath appointed, notwithstanding we comfort our selves still with good hope and confidence.

Socrates. Woe be to him, which contemning the excellency of his own nature, and the dignity that is in him, serveth only his bodily lusts, defiling his own soule, through his vile desires and beastly delights.

Augustin. Nature is a certaine strength and power put into things created by God, who giveth to each thing that which belongeth unto it.

Amintas. The nature of man (properly of it selfe) is, neither apt to keep measure in sorrow, nor yet in gladnesse: for he is driven by the violence of affection, sometime with pitty, sometime with fury, and his desire present both govern him.

Zeno. He ceaseth to be a man, & is indeed but a brute beast, that leaveth the rules of reason, & giveth his minde only to the fulfilling of his bodily lusts.

The summe of all.

Man that consisteth of body and soule,
Is Gods good creature, specially made
To know his Maker, also to controule,
Such lusts in flesh as filements perswade:
A beast, if that his life be beastly lead,
An earthly God, if voyd of hope and hate,
He lives content, and knows his own estate.

Chap. IV.

Of the Soul, and government thereof.

Hermes. The most precious and excellent thing that God hath created here

on earth, is a man, & the richest thing to him is his Soul and Reason: by which he keepeth justice, and eschueth sin.

Solo. The Soul is an uncorruptible substance, apt to receive either joy or pain, both here or elsewhere.

Plato. By the justice of God the Soul must needs be immortal, & therefore no man ought to neglect it, for though the body die, yet the soul dyeth not.

Socrates. The Soules of the good shall live in a better life, but the evill in a worse.

Pithagor. When a reasonable Soul forsaketh his divine nature, it becometh beast-like and dyeth. For although the substance of the soul be incorruptible, yet lacking the use of Reason, it is imputed dead, for it loseth the intellective life.

Plato. If death were the dissolving both of body and Soul, then happy were the wicked, which being rid of their body, should also be rid of their Soul, and wickednesse: but forasmuch as it is evident that the Soul is immortal, there is left no comfort for the wicked to trust in.

The Soul when it dyeth carryeth nothing with it, but her vertues & learning, & hath it selfe none other help, wherefore all such as for the multitude of their sinnes & mischiefes are hopelesse, and such as have committed Sacriledge, slaughters, with such other like wickednesse, the justice of God & their own deserts damne unto everlasting death, from which they shal never be delivered. But such as have lived more godly than other, being by death delivered from the prison of the body, shal ascend up into a pure life, and dwel in heaven everlastingly.

Legman. The immortality of the soul excludeth al hope from the wicked, and establisheth the good in their goodnesse.

Socrates.

Socrates. The Soul that followeth vertue shall see God.

Boetius. The Soul despiseth all worldly busines, which being occupied about heavenly matters rejoyceth to be delivered from these earthly bands.

Aristotle The delights of the Soul are to know the maker, to consider the works of heaven, and to know her own estate and being

Solon. The night seemeth tedious unto a man in dark, how much rather a soul destitute of the light of God, and darkened with sin? The goodly beauty of the body pleaseth the eyes, but how precious a thing is the beauty of the soul.

A clean Soul delighteth not in unclean things.

Socrates. A deformed visage seemeth an unpleasant thing, but how odious a thing is a minde spotted and defiled with vices! So only shall the soul happily depart from the body at the last end, as aforehand she hath diligently (through true knowledge) recorded and practised death: and also hath long time before, by the despising of things corporal, and by the contemplating and love of things spiritual, used her selfe to be (as it were in a certain manner) absent from the body.

The Soul knoweth al things: wherfore he that knoweth his soul knoweth al things: and he that knoweth not his soul, knoweth nothing.

Plotinus Little teaching sufficeth the good Soul, but to the evil much teaching availeth not.

Seneca. The wel-disposed Soul loveth to do wel, but the evil desireth to do harm.

Boetius The good Soul graffeth goodnesse, the fruit whereof is salvation, but the evil planteth vices, whose fruit is damnation.

The good Soul is known in that it gladly receiveth

ceiveth truth, and the evill by the delight that it hath in lyes.

The Souls of the good be sorrowfull for the works of the wicked.

Pithagoras. A good soul hath neither too great joy, nor too great sorrow, for it rejoyceth in goodnesse, & it sorroweth in wickednesse: by the meanes whereof, when it beholdeth all things, and seeth the goods & bads so mingled together. It can neither rejoyce greatly, nor be grieved with overmuch sorrow.

Plato. He who so deliteth the life with the Soul, ought to mortifie it with the body, and give it trouble in this world.

Souls be lost that delight in covetousnesse.

Hermes. While the Soul is in company of good people, it is in joy: but when it is among the evil, it is in sorrow and heavinesse.

It is better for the Souls sake to suffer death, than to loose the Soul for the love of this life.

He is in great danger that looketh not to his Soul.

Sickenesse is the prison of the body, and sorrow the prison of the Soul.

Socrates. A wise man ought to look more carefully to his Soul than to his body.

It is better to have a Soul garnished with vertue and knowledge, than a body decked with gorgeous apparell.

Wisdom, vertue, and understanding, are the garnishing of the Soul.

Pithagor. Dispose the Soul to all good and necessary things.

Order thy selfe so that thy Soul may alwaies be in good estate, whatsoever come of thy body.

Plato. Evill men by their bodily strength resist

their

their misfortunes: but good men, by vertue of the Soul, suffer them patiently, which patience commeth not by might of arme, by strength of hand, nor by force of body, but by grace of the Soul, by which we resist covetousnesse, and other worldly pleasures, hoping to bee rewarded therefore with eternall blisse.

Blessed is the Soul that is not infected with the filthinesse of this world.

The vanities of the world are an hinderance to the Soul.

Plato. Wo be to the sinfull Soul that hath no power to return to her own place, whose filthy works of bodily pleasure do hinder her from the blissefull place, and keepeth her down from the presence of God.

No dead carrion so loathsomely stinketh in the Nose of an earthly man, as doth the abominable and dead stinking Soul of man in the presence of God.

The Soul of man is dead, & hath lost both his life, his beauty, and sweetnesse, when there proceedeth wickedly from it, detractions, blasphemies, lyings, filthy communication, and such like.

If the Soul of man, through sin) be once dead, it is never again revived, but by the only meere grace & mercy of the most gracious & living God: whose vengance (by his justice) still-waiteth the destruction of wicked and wilfull sinners.

Plutarch. As the body is an instrument of the Soul, so is the Soul an instrument of God.

The body was made for the Soul, and not the Soul for the body.

Fulius. Mans Soul being taken for the portion of Divinity called Mens, the minde, may be compared

pared with no other thing (if a man might lawfully speak it) but with God himselfe.

The Minde of man is not a vain, nor idle substance of man, but is a lively substance, which endeavoureth it selfe justly to set forth and expresse in word whatsoever it doth containe in it selfe (by the means of the Spirit) which is, (as it were) the conduct whereby the word is brought forth, from the deep secreet parts of the minde.

Catiline. We use specially the rule of the Soul, and service of the body: by the one we participate with God, and by the other with beasts.

Socrates. The Soul passeth out of this World more swiftly than any bird that flyeth.

Diogenes. Look how much the Soul is better than the body, so much more grievous are the diseases of the Soul than the griefes of the body.

The Soul cannot but ever live, it hath no end of living: yet we may say that the Soul liveth and dieth: It liveth in the grace and favor of God, and dieth in the malice of the devill.

The Soules life is the light of vertue, and his death is the darkenesse of sinne.

The sume of all.

Of all the good creatures of Gods creating,
Most pure and precious is the soul of man;
A perfect substance at no time abating,
Which with the body passion suffer can,
In vertue joyous, in vice both wo and wan:
Which after death shall receive the reward,
Of works, which in life time it most did regard.

CHAP. V.

Of mans life, how ful of miseries & wretchednesse it is.

Hermes. LIfe is nothing else, but as it were a glue, which in a man fastneth the soule

soule and body together, which proceedeth of the temperament of the Elements, whereof the body is made, which if it be not violently melted before through our own distemperance, or loosed with the moysture of our own merits, or suddenly consumed with the love or hate of God, weareth away through age of the body, and so at length comes to nothing.

Plato. Life is a bridle and miserable fetter, which chaineth the pure and everlasting soule, to the vile, unfull, and corruptible body.

Menander. Life is of its own nature a grievous thing, most miserable, & ful of innumerable cares.

Socrates. Life is a perilous passage, for wee bee therein troubled with storms & tempests, far more miserable than those that make ship-wrack: for we saile as it were in the Sea, alwayes in doubt, having Fortune our lives governor, some having prosperous winde, other some contrary: but wee arive altogether at one haven under the ground.

Pithagor. O life how may a man get from thee without deaths help! thy evills be infinite, & yet no man is able either to avoid, or yet to abide them. Only the Sunne, the Moon, the Starres, the Sea and Land are pleasant, because they are by nature beautifull, all other things are doubtful and grievous. And if any good thing happen to any man, he feeleth also therewith tribulation and sorrow.

Democrit. Consider that mans life is weak and fraile, filled with many froward and troublesome busnesses in providing for it meat, sustinance, and things needfull to save it from misery.

Menander. There is no kinde of life but may be exceedingly discommended, as having in it no notable worthy or honourable thing: but all mingled

gled with frailty, weakneſſe, & many grievances. What life then ſhould a man lead? Abroad (that is to ſay in offices) are ſtrifes and troubleſome actions: at home, cares: in the field, great labour: in the ſea, feare: in wandering or journying, if it be void of jeopardy, yet it is painfull and tedious. Art thou married? then canſt thou not be without cares: wilt thou not marry? then thy life is vain and ſolitary.

Children bring ſorrows, but lack of them make the life unpleaſant. Youth is wilde and fooliſh, age is weake and feeble. Wherefore one of theſe two things is to be choſen, either never to be born, or to die immediately after our birth.

Heraclit. Alas, alas, what a ſort of divers evill changes, and how ſtrangly they happen to us in this life. One bewayleth the loſſe of his children, his wife, and goods: another weeneth for lack of health, liberty, & neceſſary living. The workman maimeth himſelf with his own tool, while he earneſtly applyeth his buſineſſe: the idle man is pined with famin, bitten with dogs, impriſoned and whipped in every good Town: the gamer breaketh his leg in dancing, his ſtones in vaulting, his lungs in running, his armes, ſhoulders, or neck, in wraſtling. The adulterer conſumeth himſelfe with boyles, and leproſie. The diver is ſuddenly ſtabbed in with a dagger. The Student wring continually with the Rheume or the Gout. And to be free from the ſtrokes and murder of theeves, or from the wounds rapine, and ſlaughters of Soudiers, worſe than theeves: Beſides that, juſt and innocent men are oftentimes wrongfully puniſhed impriſoned, baniſhed, & cruelly put to death: children are ſmothered in the cradle, fall in the fire,

are

are drowned in the waters, over-run with beasts, poysoned with Spiders, & murthered, or plagued with infection of the Ayr, besides, divers sicknesses and other casual haps, as falling of houses, dearth, famine, thunderbolts, lightning, floods, and many more troublesome chances, which suddenly light upon all men indifferently.

Solon. Whosoever thinks in this life to live without labor and sorrow, is a fool: for God hath so appointed our state, that we by vertue of our soul should suffer and subdue all kinds of adversities.

Zeno. Little would we regard the true life of the soul which entereth after it is loosed from this life, if this life had any pleasure in it: notwithstanding the innumerable sorrowes and griefes that we sustaine thereby, we are loth to be rid of it.

Diogenes. How can life be of any great value, when every Souldier will sell it for fix pence? Life is like one dayes imprisonment: for the whole time of our life is but a day, upon which the night of death commeth.

God hath purposely ordained the griefs, miseries, and sorrows of this life to be so many & great, and the pleasures thereof so small and few, to make us the more desirous of the heavenly life, which is nothing but joy and pleasure.

Plato. There is none either so great an Orator, or else so mighty an enchanter as life is, for it perswadeth us to the contrary of that which we both see and feele. For notwithstanding that we know our own frailty, and that we must needs die, yet what wrongs, what hatreds, what labors, and what greedy devices, begin we daily & afresh, in hope or rather assurance of life, to finish and enjoy the fruits of our enterprises?

The

The flowers of Life, which are lusts and pleasures, are false shewes, shadows, & vanities; and the fruits thereof, labour, care, sickneſſe, and tediousneſſe, the tree it ſelfe, corruption and frailty.

Theophr. What a shame is it for men to complain upon God for the shortneſſe of their lives, when as they themſelves, as short as it is, do through riot, malice, murthers, cares, and warrs make it much shorter both in themſelves & others.

The ſumme of all.

Life which chaineth the body and ſoul in one,
Is frail and vaine, more slippery than the ſlime,
Heapefull of care, but quiet it hath none:
Ordained of God a priſon for a time,
To plague and purge the body and ſoul from crime,
Which who ſo ſpendeth vertuouſly and well,
Shall after it, in joyes and glory dwell.

CHAP. VI.

Of the world, the pleaſures, and dangers there of

Ariſtotle. The world was created by the divine providence of God.

Plato. The goodneſſe of God was cauſe of the worlds creation.

Hermes. God created this world a place of pleaſure and reward, wherefore ſuch as ſuffer in it adverſity, ſhall in another world be recompenced with pleaſure.

Seneca. This world is a way full of sharp thiſtles: wherefore every man ought to beware how he walketh for pricking of himſelfe.

He is not wiſe, knowing he muſt depart from this world, that boaſteth himſelfe therein to make buildings.

This

Pithagor. This world is like a burning fire, whereof a little is good to warm a man, but if hee take too much, it will burn him altogether.

We may use this world, but if we abuse it, wee breake the love that we have to God.

He that loveth the world hath great travell, but he that hateth it hath great rest.

Socrat. Print in thy mind, & execute with lively diligence, the effect of this counsel following: wherein is contained the life and death, the joy and sorrow, as well in this present miserable world, as also in the other everlasting world to come. Three things thou must diligently note, that is to say: the soul, the body, and the substance of this world. The first place of these three (by good reason) hath the soul, seeing it is a thing immortall, that is created and made after the figure and shape of the Almighty and everlasting God. The next and second hath the body as the tabe and sepulchre of the soul, and nearest servant to the secrets of the spirit. The third room and place occupieth the riches and goods of this world, as the necessary instruments or tooles of the body, which cannot want nor lack such needful things. Let then the eyes of thine inward minde first, chiefely, and diligently behold the first and best thing in thee, that is, thy Soul; next unto that, have respect unto thy Body: and thirdly, consider the world.

He that happily (through grace of the living God) keepeth these three in their degrees and due order, shall surely content God, please himselfe, & satisfie the world: first therefore care for thy soul as thy chiefest jewel and only treasure; care for thy body, for thy souls sake: care for the world for thy bodies sake. Take heed above all things, that

thou goest not backward, as he doth that first careth to be a rich man: next to be a healthful man: and thirdly to be a good man: where he should do clean contrary: first, to study for goodnesse: next for health: and last for wealth.

We see by experience so great blindnesse among men, that they in such wise care for riches, that very little they care for the health of the body, and nothing at all they mind the state of the soul.

He that loveth the world, shall be sure either to displease God, or else to be envied of mightier men than himselfe.

Mar. Aur. This world is but a passage into the other: wherefore he that prepareth him things necessary for that passage, is sure from all perils.

The World is so malicious, that if we take not good heed to prepare against his wiles, it will overthrow us to our great losse and hurt.

Plato. Behold well this World, take warning in time, and mark how they fall that use to climbe.

Beware that for the variable and vain delights of this wicked world, thou lose not the joyful and everlasting felicity.

Periander. The man that is mindfull of this world, and hath no consideration of the world to come, must needs bee wicked in the sight of God, and a graceleese man in the sight of men.

Socrates. The love of this world stoppeth mens eares from hearing Wisdom, and blindeth their eyes from seeing through it, also it causeth men to bee envied, and keepeth them from doing any good.

Mar. Aur. The World and the flesh do nought else but fight against us, and wee have need at all times to defend us from them.

Seneca. Man hath never perfect rest nor joy in this

this world, nor possesseth always his own willing.

Mar. Ant. O World, thou hast so many countenances in thy vanity, that thou leadest all wandering in unstablenesse.

The children of vanity do abide in the dungeon of this world: which is founded upon the sand.

Socrates. Trouble not thy selfe with worldly carefulnesse, but resemble the Birds of the Ayre, which in the morning seek their food but only for the day.

Fix not thy mind upon worldly pleasures, nor trust to the world, for it deceiveth all that put their trust therein.

Hermes. He that seeketh the pleasures of this world, followeth a shadow, which when he thinketh he is surest of, vanisheth and is nothing.

Menander. This seemeth an unhappy and cruel destiny, which is given unto this world of misery: that those things which are more excellent and of greatest price in this world, are soonest with violence taken away, as unworthy for so evill a world.

A rabian. He that delighteth in this world, must needs fall into one of these two griefs, either to lacke that which he coveteth, or else to lose that which he hath gotten with great pain.

Publius. He that loveth this world, is like one that entereth into the sea; for if he escape the perils, men will say, he is fortunate: but if he perish, they will say, he is wilfully deceived.

Trust not the world for it never payeth that it promiseth.

Seneca. He that trusteth to this world is deceived: and he that is suspicious, is in great sorrow.

This world giveth to them that abide, an example, by them that depart.

Archelaus. He that giueth himselfe to the world, ought to dispose himselfe to three things, which he cannot auoid. First to pouerty, for he shall neuer attain to the riches that he desireth: secondly, to suffer great pain and trouble: thirdly to businesse without expedition.

Solon. This world hath euer a multitude that honoureth, worshippeth, and magnifieth nothing, besides tedious and short life, and those things that appertain to this life.

Euery noise chaseth a worldly man, euery little sound maketh a worldly man to tremble & shake.

He is to be called a worldly man that giueth all his care to vse his wits in this world: that creepeth vpon such things as he seeth, heard, felt, tasted, and smelt: that climbeth not in consideration aboue the midst of this valley.

Hermes. This world is the delight of an houre, and sorrow for many dayes: but in the other world is great rest and long ioy.

Alex. Sey. He that in this world hath a good name, and the grace of God, ought not to aske any other thing.

The vanities of the world are an hindrance to the Soul. There is no new thing in this world.

Aristotle. He that fixeth his minde wholly vpon the world leeseth his Soul: but he that thinketh vpon his Soul, hateth the world.

The summe of all.

The world is a Region diuers and variable.
Of God created in the beginning
To contain his creatures of kinds innumerable,
Wherein each one should liue by his winning,
But many pleasures are cause of much sinning
Wherefore all that gladly as vain do them hate,
Shall after the world haue a permanent state. THE

THE THIRD BOOK.

Of Policy, and government of Common-wealths.

CHAP. I.

Of the necessity of Order.

BEcause Quietnesse, Peace, & Bodily Wealth cannot (by means of mens unruly lusts) be had nor maintained here in this world without politick Order and Government; for Order is the only Preserver of worldly Quietnesse: and order standeth in ruling and obeying. We will in this third Book shew whom the Philosophers do allow for Rulers, and what kinde of Rulers are best allowed of them: what Policy and Lawes are best to be admitted: and what ministration of obedience thereunto belongeth: that such as be in Authority may hereby see their Offices, and that all subjects may know their duties, and performe the same, for the attaining of the said Peace, Wealth, and Quietnesse.

CHAP. II.

Of Kings, Rulers, and Governours, and how they should rule their Subjects.

Aristotle. KIngs, Rulers, and Governours (in consideration of their high Estate, Authority, and Caling, to the setting forth of vertue and true obedience, and winning to themselves immortal prayse) should first learn to rule themselves, and then those that be in subjection to their high authority.

Plato. He is unmeet to rule others that cannot rule himselfe.

Phil. Rex. None ought to rule, except he first have learned to obey.

Mar. Aur. As the life of a Prince is but as a white for all others to shoot at, as a glasse wherein all the world doth look: so we see by experience, that whereunto a Prince is inclined, the people travelling to follow the same, have not the grace nor power to eschew the evill and follow the good.

It is a great offence and an immortal infamy to a Prince, that instead of giving his hand of good living to relieve others, he casteth backward his foot of evill example, whereby he overthroweth all others.

The universal School of all this world, is the person, house, and Court of a Prince.

It behoveth a Prince or head Ruler, to bee of such zealous and godly courage, that he alwayes shew himselfe to be as a strong wall for the defence of the truth: and that he suffer it not to be abused, nor once to fall under his hand.

Those Rulers sinne exceedingly, that do give others licence to sinne.

The greater that a Prince is of power above others, the more ought he to be vertuous above all others.

Alex. Sex. The Counsellors, and household servants of the Prince, being well tried, and by his own examples brought in good order: also the head Officers, Judges, and all other that have Authority in the Common-wealth, being well chosen and instructed by the example of the Princes Court: it would be wonderfull to behold, with how little difficulty, and how soone there should bee of the Common-

wealth would be brought into a good fashion, all men delighting in vertue, and praising the beauty and commodity thereof in their Superiors: also rejoycing at the affability and gentleneſſe of ſo vertuous and noble a Prince, and ſemblably dreading his ſeverity, they ſhall (at the laſt) in ſuch wiſe bring vertue in cuſtome, whereby it will happen, that ſuch vices as before ſeemed but little, and were nothing regarded ſhall become to all men, or at the leaſt to the moſt part, moſt filthy and deteſtable.

The Princes Palace is like a common fountain or ſpring to his city or countrey, whereby the people by the cleanneſſe thereof, bee long preſerved in honeſty, or by the impureneſſe thereof are with ſundry vices corrupted. And untill the fountain be purged, there can never be any ſure hope of remedy.

Plutarch A King ought to refrain the company of vicious perſons for the evill which they do in his company is reputed his.

If thou be a Governour, or haſt over other Soveraignty, know thy ſelfe, that is, know that thou art verily man, compact of ſoul and body, and that all other men be equall unto thee.

Know alſo, that every man taketh with thee equal benefit of the ſpirit of life: nor haſt thou any more of the dew of heaven, or the brightneſſe of the Sun, than any other perſon. The Dignity or Authority wherein thou differeſt from others is as it were but a waighty and heavy cloak, freſhly glittering in the eyes of them that be purblinde, and unto thee it is painfull if thou weare it not in its right faſhion, and as it ſhall beſt become thee:

and from thee it may be shortly taken of him that did put it on thee, if thou use it negligently; or that thou weare it not comely and as it behoveth. Therefore, while thou wearest it, know thy selfe: know that the name of a Soveraign or Ruler, without actual government, is but a shadow. Government standeth not by word only, but principally by act and example. By example of Governours men do rise or fall into vertue or vice.

Aristotle. Rulers more grievously do sin by example, than by their act: and the more they have under their governance, the greater account have they to render, that in their own precepts and ordinances they be not found negligent.

And to put them the more in remembrance of their high estate, authority and calling (and their right order of life due unto the same) here is the minde of Claudianus (a noble Poet, of famous memory) set forth by the right worthy and worshipfull Sir Thomas Eliot, Knight: in his Book called, The Governour; in these verses:

THough thy power stretch both far and large,
Through Inde the rich, set at the worlds end:
And Medewith Araby be both under thy charge,
And also Scites, that ilk to us doth send,
If fear thee trouble, and small things thee offend,
Corrupt desire thy heart hath once imbraced,
Thou art in bondage, thine honour is defaced.

Thou shalt be deemed then worthy for to reign,
When of thy selfe thou winnest the mastery,
Evill custome bringeth vertue in disdain.
Licence superfluous perswadeth much folly,
In too much pleasure set not felicity:
If lust or anger doth thy minde assaile,
Subdue occasion, and thou shalt soon prevaile,

What

What thou mayst do, delight not for to know,
But rather what thing will become thee best,
Embrace thou vertue and keep thy lusts low,
And think that alway measure is a feast,
Love well thy people, care also for the least,
And when thou studiest for thy commodity,
Make them all partners of thy felicity,
Be not much moved with singular appetite,
Except it profit unto thy subjects all,
At thine example the people will delight,
Be it vice or vertue, with thee they rise and fall,
No lawes avail, men turne as doth a ball,
For where the Ruler in living is not stable,
Both Law and counsell is turn'd into a fable.

Those that have any Authority & Government committed to them, ought to know the bounds of their Estate and Calling, their Office and Duty, being themselves but men mortall among men, & instructors and leaders of men. And that as obedience is due unto them, so is their study, their labour, their industry, with vertuous example, due to them that be subject to their authority.

Alex Sev. Authority ought to be given to such as care least for it: & kept from them which presse fastest towards it: for he that desireth it would have it for his onely commodity: hee that looketh not for it, considereth that he is chosen for others necessity. Therefore how divers their ministration is, it ever appeareth whereas both happeneth.

Socrates. A King ought not to trust him that is covetous, which setteth his minde to get riches: nor a flatterer; nor any to whom he hath done wrong, nor him that is at truce with his enemies.

Aristotle. It is better for a Realm, Countrey, or City to be governed by the vertue of a good man, than by a good Law.

Plato.

Plato. Except wise men be made Governours, or Governours be made wise men, mankinde shal never have quiet rest, nor vertue be able to defend her selfe.

Happie is that City, or Countrey, that hath wise men to govern it.

Aristotle. Men ought not to be chosen for their age, nor for their riches, but for their wisdom and vertuous conditions.

When wretched worldlings and fooles for their wealth, are rather chosen to Rule, and Govern in the Common-wealth, than the vertuous, wise, and learned men, it must needs follow, that instead of fame and honourable report, that should worthily redound to the godly and wise Electors, grade and ancient Fathers of the City or Country, for their dutiful, careful, and fatherly choyce, tending the state of the Common-wealth, and the honour of their Prince, under whom they have authority to Rule and choose rightly: (for who loving deerely their Prince, whom they know to be wise and vertuous, wil choose to Rule under him a foolish man, hurtful and vicious?) shame shal then be spoken of them, th' buckled browes of Modestly shal be bent against them the vertuous and wise & al eschew them, worthy credit is not to be given unto them, an horrible crime is committed by them: for the Prince and the people are abused by them, the fierce fury of God hangeth over them, and the Prince by Gods justice ought sharply to punish them: for they are not as they ought to be, faithful fathers, friends and favourers to their Countrey, but stepfathers, very adversaries, wicked conspirators, and traytours to their Princes Countrey.

Protegen. Most miserable is the state of that countrey

Countrey and Common-wealth, where rich men (as be fooles are more commonly chosen than rich wise men, or poore men enriched with wisedome, to Govern in the Common-wealth.

Leemon. Reason and goditnesse deny not, but it were better that the goods of wicked worldlings or rich foolish men should bear (by true hands, or else by the Common Treasure) the charges of the poore and vertuous Governour (by whom great goodnesse and much honour shal be encreased) rather than the vicious and rich faulty fondling should Rule, by whom Common-wealths are destroyed, or at the least hindered and defamed. For as the wiseman who by his wisedome upholdeth the State, and purchaseth wealth, fame, and honour to the City: so the foolish or ungodly man overthroweth the State, bringeth losse, shame, and dishonour to the City. And if custome (viciously) be the ground of evil choyce to Govern among a few affectionate, fond, or corrupted persons, that are wealthy, not respecting duly (as they ought) the straight office and duty of a Governour: the high State it self of most Princely Majesty, ought speedily to redresse that foul enormity, whereby due obedience is neglected, godly Lawes infringed, justice not executed, sin not duly punished, his own honour impaired, his people with penury impoverished, and the root is daily nourished, whereby is increased heaps of Gods fury for the plaguing most bitterly both of Prince and Countrey.

The misdoings of the Prince are a scourge to the Commons.

What greater ground of disglory? What greater occasion of dishonour? what greater and more huge heaps of mischiefes, and inconveniences can

be

be attempted and railed up against the Majesty of God: or against the Prince and the people of God (in godly Common wealths) than by putting him wicked, and rich worldlings, or only a rich foolish idiot in the place of Majesty, and godly authority, whereas he himselfe should of al others be most straightly bridled and restrained from his wicked attempts and foolishnesse.

Iustinian. Imperat. It is required in a godly Ruler or Magistrate, to be in his calling wise, learned in Gods Law, and in life and conversation upright and pure.

Mar. Aur. To exalt an unworthy person to high dignity, is great wickednesse.

Hermes. Three things are to be pitied, and the fourth not to be suffered: a good man in the hands of a tyrant: a wise man under the governance of a foole: a liberall man in subjection to a caitife: and a fool set in authority.

Alex. Sev. Where good order and governance faileth, obedience decayeth, boldnesse encreaseth, deceit reigneth, injury prevaileth, avarice corrupteth, and the estate of a weale-publick soone after perisheth.

Those men that should rule and have authority over others, ought to be such persons as never were infamed with any notable vice, and whose lives be inculpable, and therewith sufficiently furnished with wisdome and gravity, voyd also of al private affection, feare, avarice, and flattery: who like Chirurgions shal not forbeare with corrosives and medicines to draw out the festered & stinking core of old marmoles, and inveterate sores of the weale-publick, engendred by the long custom in vice.

Plutarch. It becommeth a King to take good heed

keep to his Counsellors, to finde who follow their lusts, and who attend the Common-weale, that he may then know whom for to trust.

Glorious is that Common-wealth, and fortunate is that Prince, that is Lord of young men to travel, and ancient persons to counsel.

Mar. Aur. Unhappy is that Prince, that esteemeth himself happy to have his Coffers ful of treasure, and his Counsellors of cursed and evil life.

All that have authority should temper it with wisdom and pureneſſe of living.

If a King be mercifull, his estate shal prosper, and his wisedom shal help him in his need: if he be just, his subjects shal rejoyce in him, and his reign shal prosper, and his estate continue.

Hermes. The strength of a King is the friendship and love of his people.

Mar. Aur. When a Prince is greatly beloved of his commonalty, and is vertuous of his person, then every man saith, (if he have not good fortune) although our Prince want good fortune, yet his worthy vertues faile not, and though he be not happy in his intents, yet at the least shee sheweth his wisdom in the meane season.

And though fortune denyeth him at one houre, yet at another time she agreeth to his wisdom. And contrariwise, an unwise Prince and hated of his people, by evil fortune runneth into great peril.

The Prince is in great peril, and the common-wealth is in evil adventure, where many intentions be among the Governours.

Aristotle. It is a great happineſſe to the people to have a righteous Prince, and it is a great corruption unto them to have a corrupt & vicious Ruler.

Plutarch. A King ought to be of a good courage,

to

to be courteous, free and liberal: to refrain his wrath where he ought, and to shew it where it most needeth: to keep himselfe from covetousnesse: to execute true justice, and to follow the vertuous examples of his good Predecessours. And if it chance that the strength of his body fail, yet ought he to keep the strength of his courage.

Mar. Aur. Princes ought more surely with the gathering to them men of good living and conversation, than with treasures of money stucked in their chests.

The most secret counsel of a King is his owne conscience, and his good deeds are his best treasure.

A King most surely governeth his Realm, if he reign over his people as a Father doth over his children.

Agesilaus. A man shal not wel govern a City or Country, and let in good order the manners of the people except he be wel and sufficiently furnished with eloquence, wherewith only he may perswade effectually, stirre, incline and lead where he listeth the minds of the grosse multitude.

Tullius. Whosoever provideth but for part of the people, and is unmindeful of the rest, they bring in sedition and discord, a thing most hurtful to the Common-wealth, whereby it cometh to passe, that some do seeme flatteringly to fawn upon the people, some affectionate to the Nobility, but very few to please and content the whole.

Plato. Governours of the Commonwealth must observe these two precepts: the one is, that they so maintain the profit of the commons that whatsoever in their calling they do, they must referre it thereunto, alwayes forgetting their own commodity: the other is, that they be (in any wise) careful

over

ouer the whole body of the Common-wealth: lest while they vphold some one part alone, they leave all the rest miserably destitute.

Modesty is a vertue most necessary for al Rulers and Magistrates: whereby in the handling of al matters, they yeeld nothing to affections, but do follow most aptly that same, which seemeth to be comely, vpright, and allowable. And it is also a meane to restraine them, that in following the rigor of the Law, they do not ouermuch pinch or impouerish their poore subiects.

Tullius. A prudent, graue, & vpright Gouernor of the Common-wealth, without respect of persons or part-taking, wil rather giue himself wholy to the profit and commodity of the same, than to hunt for riches, or the encrease of honour: for he wil very gladly and vprightly seek to defend the whole State, and to make prouision (as he may) for al men indifferently.

Alex. Sev. He that would be a Ruler of Gouernour, should first learn to be a subiect: for truly a proud and couetous subiect, shal neuer be a gentle and temperate Gouernour.

Next vnto God, who is so great a father, as he who is the father of a whole Countrey? that is, father of them that be Fathers, their children, and whole families? how much then ought the care of him to exceed the care of al others? the charity of him, the loue of al others? the wisedom of him, the prudence of all others?

Democrit. Rule & Authority in a good man doth publish his vertue, which before lay hid: in an euil man, it ministreth boldnesse and licence to do euil, which by dread was before couered.

Alex. Sev. He that exerciseth his office duly, vpright,

rightly, and circumspectly in the Common-wealth, at the end, when he shall depart and leave his Office, the publik-weale shal be bound to pray for him, and to render unto him most due and hearty thanks.

The office of Kings is to heare the complaints and causes of al persons without exception.

Phil. Rex. So great is the person and dignity of a King, that in using his Power and Authority as he ought, he representeth among men here upon the earth, the glorious stare and high majesty of God in heaven.

Under the King are both free & bondmen, and they be both subject to his power, and are al under him: and he is a certain creature that is not under man, but only under God.

The King hath no peere or equal in his Kingdome: he hath no equal, for then he should loose his dignity and authority of commanding, since that an equal hath no rule or command over his equal.

The King himselfe ought not to be under man, but under God & the Law, because the Law maketh a King. Let the King therefore attribute that unto the Law, that the Law attributeth unto him that is, dominion and power: for he is not a King, in whom will, and not the Law, doth rule; and therefore he ought to be under the Law, seeing he is the vicegerent of God here upon the earth.

He who so commeth to the office of a King, armed aforehand with the precepts of Philosophy, cannot lightly swerve from the right tread and pathway of vertue.

The chief act of a King is to reject no person, but to make al persons profitable to the Common-weale.

wise

Vile Princes may make very profitable instruments, as well of the evill persons as of the good.

A Kings good word is better than a great gift of another man.

Kings must love honest persons, and punish the unhonest.

Nothing can be to a Prince more royal, than if he make the state of the Realm better than it was before it came into his hands.

Malicious and evill men make Princes poore, and one perfect good man sufficeth to make a whol Realm rich.

A Prince that is godly and vertuous, is the glory of his fathers age.

Zeno. A good Prince differeth nothing from a good father.

Protogenes. An evill disposed King is like corrupted carren, that maketh the earth to stink round about it: and the King that is good & vertuous, is like the fair & sweet running River, that is commodious and comfortable to every creature.

Pithagor. Subjects are to their Kings as the winde is to the fire, for the stronger the winde is, the greater is the fire.

Plato. As a small spot or freckle in the face is a greater blemish than a scarre or knob in the body: so a small fault in a Prince seemeth worse than a greater in a private person.

As a Shepheard among his sheepe, so ought a King to be among his subjects.

Hermes. Like as a small disease, except it bee looked to in time and remedied, may be the destruction of the whole body: so if Rulers be negligent and look not to small things whereunto greater do depend, & see them reformed in due time, they shal

ſuffer the Common-wealth to decay, & not be able to reform when they gladly would.

Socrates. Like as the rule ought to be ſtrait and juſt, by which other rules ought to be tried: ſo ought a Governour who ſhould govern others, to be good, vertuous, honeſt, and juſt himſelfe.

Like as the Sunne is all one both to poore and rich; ſo ought a Prince not to have reſpect to the perſon, but to the matter.

Plato. Even as a good gardiner is very diligent about his garden, watering the good and profitable herbs, & rooting out the unprofitable weeds: ſo ſhould a King attend to his common-weale, cheriſhing his good and true ſubjects, and puniſhing ſuch as are falſe and unprofitable.

Hermes. Ye kings, remember firſt your King the Governour of all, and as you would be honoured of your ſubjects, ſo honour you him. Uſe no familiarity with any vicious perſon. Truſt none with your ſecrets before you have proved them. Sleepe no more than ſhall ſuffice the ſuſtentation of your bodies. Love righteouſneſſe & truth. Embrace wiſdom. Feed meaſurably. Uſe no excelle in apparel.

Remember that good governance is in vertue, and not in beauty and coſtly apparell. Reward your truſty friends. Favour your commonalty, conſidering that by it your Realms are maintained. Love learned men, that the ignorant may thereby be incouraged to Learning. Defend the true and juſt, and puniſh the evill doers, that others admoniſhed thereby may flie the like vices. Cut off ſtealers hands. Hang up theeves and robbers, that the high ways may be ſure. Burn the Sodomites. Stone the adulterers. Beware of

lyars

lyars and flatterers, and punish them. Suffer not swearers to escape unpunished. Visit your prisons, and deliver the ungiltie persons. Punish immediately such as have deserved it.

Follow not your own wils, but bee ruled by counsell: so shall you give your selves rest, and labour unto others. Be not too suspicious, for that shall both disquiet your selves, and also cause men to draw from you.

The authority of Princes & Governors (which properly depend upon the Authority of God) is truly to be called Temporary, that is for a time, because of the alteration and weakneſſe of worldly matters, and the ordering of them: when that bee which is this day greatly advanced for his Authority, is sodainly the next day overthrown, and appeareth to be nothing at all.

The summe of all.

A King which is in earth is even the same
That God is in heaven, or Kings King eterne,
Should first feare God, and lowly frame
Himselfe to rule, and then his Realm govern
By Law, by love, by justice, and by right:
Cherishing the good, and punishing the stubborn,
The lengthening of his Reign, doubling of his might.

CHAP. III.

Of Counsell and Counsellors.

Aristotle. COunsell is an holy thing.

Counsell is the advice particularly given by every man, for that purpose assembled.

Plato. Counsell is the key of certainty.

Socrates. It is to be diligently noted, that every counsell is to be approved by three things principally: that is, that it be righteous, that it be good,

and that it stand with honesty. That which is righteous is brought in by Reason: for nothing is right that is not ordered by Reason. Goodnesse cometh of Vertu: of Vertu and Reason proceedeth Honesty, wherfore Counsel being compact of these three, may be named a perfect captain, a trusty companion, a plain and unfained friend.

There cannot be in a man a more divine thing, than to aske counsell how he should order himselfe.

Mar. Aur. The reward for divers services a man may make, but the reward for good Counsell God had need to do it.

The greatest reward that one friend may do to another, is in great and waighty matters to succour him with good counsell.

Socrates. He that giveth good counsell to another, beginneth to profit himselfe.

The most easie thing in the world is to give good counsel to another, and the most hard and highest thing is, a man to take it for himselfe.

There is no man so simple but he may give good counsel though there be no need, and there is none so wise, that will refuse counsell in time of necessity.

When thou dost amisse take better counsell.

Titus. Liv. Many things be impeached or let by nature: which by counsell be shortly atchived.

Without counsell see thou do nothing, and then after thy deed thou shalt never repent thee.

Segunius. Follow rather dangerous Honesty, than secure Utility: albeit that indeed Utility can hardly be discerned from Honesty.

Lycurgus. Bee not ashamed to take counsell in small matters every houre.

The end of all doctrin and study is good counsell.

Mar. Aur.

Mar. Aur. When counsel is taken of divers, then if any fault be, it shall be divided amongst them al. Though the determination might be done by a few, yet take counsell of many: for one will shew thee all the inconveniences, another the perils, another the damages, another the profit, and another the remedy. And let thine eyes as well upon the inconbenences that thay lay, as upon the remedy that they offer.

The Counseller that hath his minde overcome with ire, and his heart occupyed with enbie, and his words outragious to a good man, it is reason that he loose the favour of God, his privitie with his Prince, and his credence with the people: for hee presumeth to offend God with his evill intention, to serve the Prince with evill councel, and to offend the Common-wealth with his ambition.

That Comon-weale is in better state where the Prince is void of grace, than where the Kings Counsellers and companions be evill and wicked.

Prog. It is not convenient that he which is called to the high estate of a Counseller should spend al the night in sleep, or whole day in pastime.

Aug. Cæs. He is called a good Counseller, which while he consulteth in doubtful matters is void of all hate, friendship, displeasure, or pitty.

Wrath and hastinesse be very evil Counsellers.

Alex. Sev. Those Counsellers seem to be vertuous, wise, and Honourable, which can content themselves & rejoyce that they have so wise & vertuous a Prince that preferreth the weal of his people before any private affection or singular appetite.

Where there is a great number of Counsellers, they al being heard, nedes must the counsel be the more perfect.

Tullius. In things most prosperous, the counsel of friends must be used.

Protogenes. He that giveth counsell, and praiseth himselfe, would faine be called a wise man.

Socrates. If thou wouldest know a mans counsell in any matter, and wouldest not have him to know thine intent, talk as the matter were another mans, so shalt thou know his judgement therin, & he never the wiser of what thou intendest.

Seneca. Take no counsel of him that hath his heart all set upon the world, for his advice shall be after his pleasure and profit.

When thou wilt take counsell in any matter, mark well thy counsellers how they order their owne businesse: for if they be evill counsellers towards themselves, they will be worse counsellers towards other men.

Cobarus. Their counsels must needs be always full of perturbations, which are only imbracers of their own advice.

Zenoph. Good counsell is the beginning and ending of every good work.

Seneca. Consult and determine all things with thy friend, but first with thy selfe.

Give blamelesse counsell, & comfort thy friends.

He is discreet that keepeth his own counsell: And hee is unwise that discovereth it.

Socrates. A wise man ought to take counsel, for feare of mixing his wil with his wit.

Make not an angry man, nor a drunkard of thy counsel, nor any that is in subjection to a woman: for it is not possible they should keep thy secrets.

Aristot. He that keepeth secret that which he is required doth well, but he that keepeth secret that which he is not required, is to be trusted.

Alex. Sev. He which shall give counsel, specially to the making of Lawes, ought to consider foure things: that his counsel be honest, that it be necessary, profitable, and possible.

Tullus. They that consult for part of the people, and neglect the residue, do bring into the city or countrey a thing most pernicious, that is to say, sedition and discord.

Alex. Sev. Ambition and flattery are utterly to be abhorred in a counsellor.

Like as Calchos (as Homer writeth) knew by divination things present, things to come, and things that were past: So Counsellors garnished with learning and also experience, shal thereby consider the places, times, and personages, examining the state of the matter then practised, and expending their power, assistance, and substance: also revolving long & oftentimes in their mindes things that be passed, and conferring them to the matters that be in experience, studiously do seek out the reason and manner, how that which is by them approved, may be brought to effect: and such mens reasons would be throughly heard, and at length. For the wiser that a man is, in carrying his wisedom increaseth, his reason is more lively, and quick. Sentences aboundeth. And to the more part of men, when they be chafed in reasoning Arguments, Solucions, Examples, & multitudes, and Expedimen ts, do resort, and (as it were) flow unto their remembrance.

Hermes. As a Physician cannot cure his patient, except hee knoweth first the truth of his disease: even so may a man give no good counsel, except he know throughly the effect of the matter

The Summe of all.

Counsell is a thing so needfull and holy,
That without it no work may prosper well,
Wherefore it behoveth him that hateth folly,
Nought to begin, without he take counsell.
Which whoso useth, shall never him repent,
Of time or travel, that he therein hath spent.

CHAP. IV.

Of Honour, Glory, Nobility, and Worship,

FIrst and abobe al thinges, let men consider that from God only proceedeth al Honor, Glory, Nobility, and Worship, and that Noble Progeny, Succession, nor Election, cannot be of such force that by them any State or Dignity may be so established, that God being stirred to vengence, shal not shortly resume it, and perchance translate it, where it shal like him.

Solon. There bee two most special and weighty causes why God ought to bee Honoured and Worshiped, the one is, because he ought of duty to be Worshiped, and the other, because it is for our commodity, yea rather for our necessity.

Al things liuing both in Heaven and Earth, oweth unto God due Worship and Obedience.

To Worship God, and to serve him truly, is, to gratifie him, or to be thankful unto him. And no man can rightly gratifie him, but by doing that which pleaseth him. Wherefore al kinde of Worship which is rather grounded upon the will of man than upon the will of God, it is to be utterly refused in his sight, and imputed as vain before him, ingrateful, hurtfull, and void.

Who will say that he serveth well which serveth not according to his Masters will, but as he

listeth

lifteth himselfe: doth not the very instinct of Nature it selfe, the reason also of service, the subjection of servants, and the common opinion of al men shew, that as the bodily Master ought to be reverently served and obeyed, much rather the high and puissant God that ruleth over al.

Socrates. They are to be counted but foolish that do esteeme the service of God to consist in those things which be rather instituted by the device of man, than of God himselfe. Let therefore the wise and godly consider wel with themselves, whether the Service and Worship they do unto God (as a work of holinesse, and duty) be worthy his wil and acceptation, and whereby the conscience of a faithful man may be quieted and assuredly wel perswaded of the only good wil of God.

God ought to be worshipped, served as he himselfe commandeth to be worshipped and served.

Augustin. The sincere & uncorruptible Service of God is done but by a few. He cannot be a true server of God, which serveth him not in the spirit of his minde, and in truth, but fantastically, and in hypocrisie, as a beastly slave and a counterfeiter of Gods service.

True worship of God (which is done in spirit & in truth) requireth not any outward or worldly beauty, but rather a Spiritual beauty and comlinesse.

Plato. Honor is the fruit of Vertu and Truth, and for the Truth a man shal be honoured.

Mar. Aur. That thing is Honorable and good, which commeth of good kinde. He is to be honored among them that be honored, that Fortune abateth without fault: and he is to be ashamed among them that be ashamed, that Fortune rayseth without merit.

The

The worthy honor resteth not in the dignities ẏ we have, but in the good works whereby we merit.

Plutarch. Honor over great, wherein is stateli-nesse and too much pride, is even like great and corporate bodies, sodainly thrown down.

Phil. Rex. Honor, glory, and renown, are to many persons more sweet then life.

Socrates. The neerest way to attain glory; is, for a man to indeavour himselfe to be such a one indeed as he would be counted to be.

Tullius. True glory taketh deep root, & spreadeth abroad, but al counterfeit things do wither as little flowers: neither can there any forged thing be durable.

He that to his noble linage addeth vertue and good conditions, is highly to be praysed.

Humility is the sister of Nobility.

He is worthy to be Honoured that willeth good to every man: and he much unworthy honor, that seeketh his own wealth, and oppresseth others.

Honors, riches, pleasures, and others of the same kind (which seem profitable) are never to be preferred before friendship.

Nobility is not only in Dignity & ancient Linage nor Revenues, Lands, or Possessions: but in Wisdom, Knowledg and Vertue, which in man is very Nobility, and that Nobility bringeth man to Dignity.

Honor ought to be given to vertu, & not to riches.

Anacharsis. Al men have care over their own honor, but as for Gods Honor few men regard it.

Chrysost. It is a shame for a man to desire honor because of his Noble Progenitors, and not to deserve it by his own vertue.

They that be perfectly wise, do despise worldly honor.

Plato

Plato. Where riches are honoured, goodmen are despised.

He that honoreth rich men, despiseth wisdom.

An assawager of wrong ought greatly to bee honoured.

Mar. Aur. He is worthy to be honored that deserveth honour.

Polion. They are to be counted chiefly honorable, that in their high estate and calling, first seek the honour and glory of God, by whom they are called to honour: secondly, the honour of the Prince under whom they have authority to Rule: and thirdly, for the comfortable state of their Country and Common-wealth, for whom they are called to Office and Dignity.

It is very honourable, excellent, and praiseworthy, for a man of honour, to joyne to his high office and calling, the vertue of affability, lowlinesse, tender compassion and pitty, for thereby he draweth unto him (as it were violently) the hearts of the multitude.

The true honour and worship is the vertue of the minde, which honour no King can give thee, nor no flattering, nor money can purchase thee. This honour hath in it nothing feigned, nothing painted, nor nothing hid. Of this honour there is no successor, no accuser, nor defiler. This honour is not variable, nor the more or lesse esteemed for the favour or dis-favour of Princes.

Diogenes. Vain pleasure lightly perisheth, but true honour is immortal.

Socrater. Glory, Honour, Nobility, and Riches, are cloaks to malitiousnesse.

Mar. Aur. The glory of one among great men, maketh strife, suspicion among them that be equal,

and

and enuie among them that be meane.

Never commit thine honor to the mishaps of Fortune, nor never offer thy selfe to perill with hope of remedy. For suspicious Fortune keepeth alwayes her gates wide open to peril. Al her wals be high, and her windows narrow to finde any remedy.

Noble men, and such as are rich and wealthy in this world, are to bee compared to a Marchants Compters, that is to say, to day worth thousands, and to morrow not worth two pence halfe penny.

The glory of the ancestors, is a goodly treasure to their children.

Immortal honor is better than transitory riches.

Above and before al things worship God.

The worship of God consisteth not in words, but in deeds.

Pithagor. It is a right honorable and blessed thing to serve God and sanctifie his Name.

Give worship to good men, so shalt thou have the peoples good favour.

Nobility is not after the vulgar opinion of men, but it is only the praise and surname of vertu.

Tullius. The perfect and most principal glory consisteth in these three things: If the people love us, if also as it were marvelling at us, they think us worthy to have honour given unto us.

The Summe of all.

The honour and glory that worldlings desire,
Surmounting others in riches and Dignity,
Cannot long flourish, but they with small hire
Shall end their dayes in wofull misery.
But Vertu sustaineth no such calamity.
Therefore ere ever thou desire Honor,
Call for grace to be thy Governor.

CHAP.

CHAP. V.

Of Law and Law-makers.

The Law (as Iustinian saith lib. 1. Pandect.) is a Faculty or Science of the thing that is good or right.

Celsus defineth that the Law is a Rule to do well by, which ought to be known and kept of all men.

Cicero de Lege saith, that the Law is a certain Rule proceeding from the mind of God, perswading right, and forbidding wrong.

Alex. Sev. Lawes be nothing else than Rules of Iustice, whereby is commanded what should bee done, and what ought not to be done, whereby a Common-wealth should prosper.

Law is the tryer and finder out of truth.

Hermes. The Law of the Spirit is to be understood by faith, or the Law of faith, by which a man is delivered from the second death, wherein sinne is condemned, and whereunto life may be ascribed, because that in remmitting of sinne it deliverreth from death and giveth life.

The grace and Law of the Spirit, furnished with the strength of God, doth iustifie the wicked, reconcileth the damned, and giveth life to the dead.

Tullius. Nature is the Fountaine, whereof the Law springeth: and it is according to nature, for no man to do that whereby he should make (as it were) a prey of another mans ignorance.

Such Lawes by men are sometimes made, which rightly may be called the Lawes of God. As when a Law being made by man, taketh his principall ground upon a Law of God, & is made for the declaration or confirmation of mans true faith, and to remove from the godly all wicked opinions and heresies,

heresies, or such light Lawes, canons, or other lewd Ordinances, reared up in darkenesse and ignorance by ungodly men, or by the common people unlearned in the Law of God, to the hinderance of the said faith, or stopping the way to vertue, and that letteth the proceedings or speedy prospering of rightful and holy Lawes. And to such godly purposes they are rather called the Lawes of God, than the Lawes of men.

Whatsoever is righteous in the Law of man, the same is also righteous in the Law of God. For every Law, that by man is made, must ever be consonant to the Law of God. And therfore the Lawes of Princes, the Commandements of Prelates, the Statutes of Commonalties, nor the Ordinances of the godly multitude are neither righteous nor obligatory, unlesse they be aptly consonant to the Lawes of God. For by it is truly known to whom right belongeth in any respect, and whereunto also Justice orderly beareth his full force and sway.

Horace. The Law necessary for a Commonwealth, is, that the people among themselves live in peace and concord, without discord or dissension.

The Law of God is left unto al posteriities, to touch the consciences of al men without respect, because they cannot (by Gods judgement) be excused which do sinne against right and equity.

Lawe and wisdom are two laudable thinges, for the one concerneth vertue, & the other good conditions.

Tullius. It shal be expedient for Governors to have in remembrance, that when according to the Lawes, they do punish offenders: they themselves be not cruel, nor moved with wrath: but be true to the Lawes, which do provoke to punish, not by wrath or displeasure, but only by equity.

Socrates

Socrates. Law is the Queen of immortality.

Lawes ought to be made for no mans pleasure.

S. Bridget. in lib 4. Chap. 129. Every good Law is ordained to the health of the Soul, to the fulfilling of the Lawes of God, to induce the people to flee evil desires, and to be fruitful in al good works.

The Law must be correspondent to the original decree of nature, or the first example of honesty.

Tho. Aqui. The Law of nature is nothing else, but the participation of the eternal Law, in the reasonable creature.

God hath graven the Law of nature in every mans minde: to frame (as it were) thereby a shew and comlinesse of manners.

Where good Law and Order is, al things prosper wel.

Where the order of the Law may serve, weapons have no place.

Plato. A Law-maker ought to be godly, learned, and wise, and such a one as hath been subject to other Lawes.

Anstit. God is the cause that Lawes be made.

God is the Law of sober men.

Anaxag. Wise men live not after the Lawes of men, but after a rule to vertue.

Lawes of men may be likened to Cobwebs, which do tie or hold the little flies fast, but the great flyes break forth and escape.

Cities must needs perish, when the common Lawes be of none effect.

Seneca. An evil Law, and the love of a shrew, are like unto the shadow of a cloud, which vanisheth away as soon as it is seen.

Boetius. The Law that is perfect & good, would have no man condemned, nor yet justified, until his cause

cause were both throughly heard and known.

The whole body of the Law civill, hath these three principles, (that is to say) live honestly, hurt no man, and give unto every man his due.

Iustinian. He that maketh his Realm subject to a Law, shall reign; and he that maketh the Law subject to a Realm, may hap to reign a while, but he that casteth the Law forth from his Realm, casteth forth himselfe

Break not the Lawes made for the wealth of the Countrey

Aristotle. Endeavour thy selfe so to keep the Law, that God may be pleased with thee

Pithagor. The Law of God cannot bee truly kept with heart, if by deed it be despised: For no man keepeth the Law with heart, unlesse he love the Law; and he that loveth the Law, doth according to the nature of Love, and fulfileth it to the uttermost of his power

There is in the Law two parts, first Doctrin to teach, & next an Authority to command & compel.

The way to blisse is to love all men, & to be subject to the Lawes, but to obey God more than man

As a sick man is cured of his disease by vertu of a Medicine, so is an evill man healed of his malice by vertu of the Law

The Summe of all

Lawes be the Rules of Iustice and Equity,
Whereby we understand our charge and duty,
To love with due order, with peace and amity,
As God and nature our hearts hath bound.
And that praise also may worthily redound
To such as make Lawes through wisdom and vertue,
Authorising Ministers both faithfull and true

Of

CHAP. VI. Of Iudges.

Mar. Aur. The authority of a Iudge given to him by his Prince, ought to be his accessary, and by's good life his principle, in such manner, that by the rectitude of his justice the evill should feele execution thereof.

Cicero. A Iudge sitting in judgement (being wise) ought to remember that he is but a man, and to consider also that so much as is committed unto him, is at all times lawful for him to accomplish. And to remember that not onely power, but credit is also given unto him, and not to appoint that which is not according to the Law: and therewith diligently also to marke what matter it is which is in controversie. These things are much to be noted. And also it is the point of a just Iudge to entertain neare about him these foure very noble and worthy Counsellers, namely, the Law, Fidelity, Religion, & Equity: and to seperate far from him these false Deceivers, that is to say, Concupiscence, Feare, Envie, and all unlawful Desires.

He is an unjust Iudge that doth things either of envie, or of favour.

Iudges inclined to gredinesse and corruption, are oft times pulled away from their pretences by the multitude of bribes and gifts.

Mar. Aur. What thing can be more monstrous, than that Iudges should ordain men to put away evill customes from them that bee evil, when they themselves be the inventers of new vices?

Alex. Sev. Such persons are to be chosen for Iudges, as are learned in the Lawes, as be ancient and such as be known to be of good conscience, and unto them is to be appointed an honorable stipend.

We be admonished to judge our selves, not according to the reckoning of mans judgement, but according to the infallible censure of God.

Cicero. When the Judge giveth Sentence, he must remember that God is his sure witnesse, that is to say, the beholder inwardly of his own secret conscience, than the which God hath given nothing unto man that is more divine and heavenly.

The judgements of God are many and secret; but they are all True, Holy, and Good.

Aristotle. They are worthy to be accounted wicked Judges, who either of error, affection, corruption, or negligence, do discharge the wicked, and condemne the just and innocent.

Hatred, love, & covetousnesse, causeth Judges oftentimes to forget truth, and leave undone the true execution of their due and straight charge.

Socrates. Whatsoever it shall chance thee to heare, thine eye not consenting and knowledging the same, beleeve not: nor hastily credit thine eare, but beleeve & give judgement rather by thine eye.

Bias. It is better for a man to be a Judge among his enemies than among his friends: For of his enemies he may make one his friend, but among his friends he may make one his enemy.

Mar. Aur. Certainly the Judge that winneth more good wils than money, ought to be beloved: and he that serveth for money, and looketh the good wils for ever, ought to be abhorred as the pestilence

Alex. Sev. Covetousnesse and wrath in Judges are to be hated with extream detestation.

Mar. Aur. He that is not deceived by flatterers, that is not corrupted with gifts, and not forgetfull of his understanding, that man may rightly be called a good Judge.

The

The Iudges to whom is giuen authority to redresse and amend wrongs, be they that otherwhils cause more griefs, and stir up greater mischiefs.

The Summe of al.

Iudges to whom Authority is giuen,
From their liege Lord and most deare Soveraign,
To rule rightly his Lawes they should be driuen,
By wisdome, and learning chiefly to refrain
From coueitise that hath truth in disdain;
For Iudges that should ease and assuage many griefes,
Are sometime th'occasion of great mischiefs.

CHAP. VII.

Of Iustice and Injustice.

Mar. Cel. IVstice properly is nothing else than a conformity of all things in the reasonable creature to the Law of Gods minde, by which is commanded that God be loued aboue all things, and that a man loue his neighbour as himselfe.

Tullius. Iustice is not only a portion or peece of Vertu, but it is entirely the same Vertu, wherof only men be called good men: for without Iustice al other qualities and Vertues cannot make a man good.

Seneca. Iustice is a will perpetual and constant which giueth to euery man his right: In that it is named constant, it importeth fortitude in discerning what is right or wrong: Prudence is also required. And to proportion & iudgement or sentence in an equality, it belongeth to Temperance: all these together conglutinated, and effectually executed, make a perfect definition of Iustice.

The most excellent & incomparable Vertu called Iustice, is so necessary and expedient for a Ruler and Gouernor of a Comon-wealth, that without

it none other vertu can be commendable, nor without any manner of doutrin profitable.

Tullius. The foundation of perpetual praise and renown is Justice: without the which nothing can be commendable. Which sentence is verified by experince, for be a man never so valiant, wise, liberall or bounteous, familiar or curteous, if he be seen to exercise Injustice or wrong, it is often remembred: but the other vertues be seldome reckoned without an exception. Which is in this manner: as in praising a man for some good quality, when he lacketh justice, men will commonly say, He is an honorable man, a bounteous man, a wise man, a valiant man, saving that he is an oppressour, an extortioner, or is deceitfull, and of his promise unsure. But if he be just, with the other vertues, then it is said: He is good and worshipful, or he is a good man and an honourable, good and gentle, good & valiant: so that Justice onely beareth the name of good, & like a captain or leader, exceedeth al vertues in every commendation.

These be the words of Augustus Cæsar, when he sent forth any person with the charge of Justice.

Aug. Cæs. I put not the confidence of my Honor into thine hands, nor commit to thee my Justice, to be a destroyer of innocents, nor an executioner of offenders, but that with one hand thou shalt help the good, to maintain them therein, and with the other hand to help raise them that be evill from their wickednesse. And mine intencion is to send thee forth to be a protector of orphans, and an advocate for widows, a chirurgion for al wounds, a staffe for the blind, and a father to every person, to speak faire to mine enemies, and to rejoyce my friends. Would God these words were well planted in the hearts of all Princes, Rulers Iudges, & Iusticiaries.

Mar. Aur.

Mar. Aur. Every Prince committing charge of iustice to him yͤ he seeth unable to execute the same, or doth not principally for iustice sake accomplish iustice, but doth it for his own profit, or else to please a party, may think surely when the Prince doth not regard this, by some way that he thinketh least of, he shal see his Honor infamed, his credence lost, his goods diminished, and some great chastisment come to his house.

It is an ungodly thing to commit the authority of iustice into the hands of an unjust man.

The unjust men do great injustice to speak evill of them that be just, and specially of God, for he is most just.

As God doth never unjust things, so man never lightly doth any just things.

Tullius. Nothing ought to be promised, which should be in any wise contrary to iustice.

Seneca. Array thyselfe with iustice, and cloath thee with Chastity, so shalt thou be happy, and thy works prosper.

Use iustice, and thou shalt be both beloved, and also feared.

Al that is done by iustice is wel done: but al that is done otherwise is evil.

Plato. Justice is a measure which God hath ordained upon the earth to defend the feeble from the mighty, and the true from the untrue, and to root out the wicked from among the good.

Tullius. No man can be just that dreadeth death, pain, banishment, oppression, or poverty: nor any that before equity preferreth the contraries.

Sweet hope followeth him that liveth holily and justly, nourishing his heart and cherishing his old age, and comforting him in all his miseries.

None delighteth in justice, but the just man.

Alex. Sev. He ꝙ uprightly intendeth to the Common-wealth, may wel be called just: but he that intendeth his own only profit, is a vicious person.

If thou have alwayes respect unto justice & consider the causes in a prudent mind, the great knowledge of the Law civil shal not much trouble thee.

Without justice no Realm may prosper.

Without justice no City may long be inhabited.

Be not ashamed to do justice, for al that is done without it is Tyranny.

Two manner of wayes al injuries are done: the one is with-holding anothers right: and the other is taking away anothers right.

Mar. Aur. Every man in general loveth justice, yet they al hate the execution therof in particular.

Zeno. There is neither justice or friendship in them among whom nothing is common.

Alex. Sev. The rigor of justice which seemeth to be in Princes, in punishing offenders against the weale-publick, is but a form of discipline convenient and necessary, having regard to such persons as be found corrupted with al kinds of vice, and having their minds and wits al disposed to folly, which being a general detriment, Princes should use therein a more sharp remedy, and therefore consequently, it should be found the more convenient and speedy.

Mar. Aur. It is a good custome, and righteous justice, he that willingly draweth to sinne, against his wil should be drawn to pain.

Phil. Rex. The chiefe cause why evil and mischievous men ought to be punished in this life, is, that other being restrained with the feare of the penalty, may abstain from sin, and that the quietnesse

also

alse and safety of mans life may be preserved.

Haynous transgressions must of necessity be suppressed by due justice, correction, and punishment.

Justice exalteth the people: but sufferance to sin, maketh the people most wretched and miserable.

Like as a good Prince is alwayes most gracious, most favorable, and bountious unto al such as be sincere in their ministrations, & supporters of equity: so is he rigorous, sharp & terrible to such as be corrupt Judges, and oppressours of justice.

Alex. Sev. There is nothing to be more abhorred than the selling of justice, which knoweth no reward: How much more intollerable is the selling of injustice, or wrong, whereby the one party suffereth damnage by sustaining of wrong, the other is more indammaged by losing of his good name, and also his money (if it happen) as it hath done oftentimes by a good & righteous Governor, that he which hath done wrong, be compelled to make restitution.

Tullius. There be two kinds of injustice, the one is of such as do wrongfully offer it, and the other is of those who although they be able, do not defend the wrong from them, unto whom it is wickedly offered.

Like as extortioners and bribers are to be impoverished, so good men and just are to be inriched.

As the cutting of Vines, and all other Trees, is cause of better and more plentiful fruit: so the punishment of the bad, causeth the good to flourish.

There is nothing more impossible to correct, than the manners of him who will seeme to know all things, & yet contemning the good, will only imbrace those things that be evil.

When that have not in themselves a perfect and

ſound minde, are to be utterly rejected, as corrupted both in iudgement and in minde. And if there come from them any appearance of wiſdom, it ſhall tend rather to the doing of miſchiefe, than to the doing of any goodneſſe.

As the vertue of Iuſtice maketh Clemency the more excellent & noble: ſo on the other ſide Clemency alſo maketh Iuſtice the more amiable & ſeemly.

Alex. Sev. Iuſtice maketh Lawes, & not Lawes Iuſtice: alſo he that readeth the Law ſeeth the commandement of Iuſtice, but ſeeing the Law only in that, that he ſeeth it, he doth know Iuſtice. But contrariwiſe, he that knoweth Iuſtice, by her may he diſcern what is right or what is wrong, what is equall or unequall, and by the pattern of Iuſtice may invent a remedy proper or neceſſary, which expreſſed in word or writeing may be called a Law.

The knowledge of Iuſtice either happeneth by ſpeciall influence from the high God, or elſe it is gotten with the ſtudy of wiſedom comprehended in the bookes of wiſe men: who of Pythagoras were called Philoſophers, which doth ſignify the lovers of Wiſdom: Wherefore they which by divine inſpiration, or by ſtudy of the works of excellent wiſe men, have the true knowledge of Iuſtice, and have beſt underſtanding what is juſt, and conſequently can provide remedies according to Iuſtice. Which remedies, if they once be made univerſall, they be Laws, howſoever they be pronounced, be it by a multitude, or by one perſon.

The Summe of all

The vertue of Iuſtice both precious and incomparable Should be faſt fixed in the hearts of all Governours, Without which vertue nothing may be commendable,

Before

Before God, the King, and the higher powers,
Or otherwise reliefe to poore inferiours,
For the wicked unjust man that hath Iustice to keep,
To defraud the poor righteous full closely doth creep.

CHAP. VIII.

Of Parents and bringing up of youth.

Licurgus. What manner of children shall be born lyeth in no mans power, but the right bringing up (that they may prove good,) lyeth in his power.

Mar. Aur. Parents that indeed are good parents ought to know how to bring up their children.

If thou hast under thee a charge of children and family, bring them up reverently, in obedience and chastity.

So prepare for thy children in their youth, that they afterwards fall not to wickednesse, and then their sinne to be imputed unto thee.

Philip. It is to be imputed unto bringers up of children if afterward they prove to be wel mannered, or otherwise.

Those parents are to be blamed that are very careful to heap up riches, and take no care for the good bringing up of their children.

Socrates. He is perfect, which to his good bringing up joyneth other vertues.

Good bringing up is the head of good manners.

Good bringing up maketh a man well disposed.

Seneca. It is not possible for him to be of vertuous disposition, that is wealthy and wantonly brought up in rioting and pleasures.

Plutarch. The child is not bound to his parents, of whom he hath not learned some good thing.

Noble wits corrupted in bringing up prove more unhappy than the other that be more simple.

This

Plato. This al men (naturally) receiue of their parents, and to be alwayes remembred of them for their comfort: which is, that no man liueth so poorly in this world as he poorly came into it.

Socrates. The better of birth that a child is, the better ought his bringing up to be.

Alex. Sev. Children by their lacidious and remisse education, grow in time to be persons most monstrous, and filthy in conuersation of liuing.

Diogenes. Children ought of congruence to be trained and framed to vertuous disposition.

Tullius. Parents ought to rebuke and chastise their children, and that secretly in their houses.

Seneca. We teach our children liberall Sciences, not because those Sciences may giue any vertue, but because they make the minde apt to receiue vertue.

Alex. Sev. The studious Father careth more how to bring up his children in honesty, than how to liue pleasantly. The wise Father more considereth what his Son shal be in estimation of other men, than how he may content his singular affection

Mens children be of diuers and sundry conditions; some be of nature apt to vertue and towardnesse, and some of nature not so prompt and benevolent, wherefore by education they must thereunto be formed. Some be quick of wit, some dull in capacity.

Of sharp wits, some do most resplenish in acts that be honest, and others seeme quickest in malice and shrewdnesse.

The good and diligent Father or Master, either of them is equally carefull, and assayeth first by education, to make them all comformable to his good intention and desire.

Pithagor.

Pithagor. Vse examples, that such as thou teachest may understand thee the better.

Plato. Be sober and chast among yong folk, that they may learn of thee, and among old that thou mayst learn of them.

He ought not to lie that taketh upon him to teach others.

Quintilian. Children must even from their very youth, be fruitfully trained in exercising and doing the best and most godly things, sith nothing sticketh more fast than that which is received and taken of pure youth, not yet infected with perverse and crooked manners and opinions.

Fabius. Nothing either sinketh deeper, or cleaveth faster in the minde, than that which in youth and tender years is poured in.

Eurip. What thing in youth a man most hath in ure,
The same he till death, to keep shall be sure:
He therefore that in age good fruit would mow,
In youth let him strive good seed for to sow.

Horace. As long as a Tunne or Vessell doth last,
Of the first liquor it keepeth the tast:
And youth being season'd in vert'ous labor,
Will ever after thereof keep the savor.

Hermes. Like as Wax is apt and pliant to receive any print or figure: so is a yong Child apt to any kinde of learning.

Aristotle. Like as there is no beast so wild, but diligence may make tame: so there is no child so untoward nor no wit so unruly, but that good bringing up may make gentle and vertuous.

Plutarch. Like as there is no tree, but will wax barren, and grow out of fashion, if it be not well tended: so there is no wit so good, but will wax evill, if it be not well applied.

Socrates.

Socrates. Like as they which bring up horses wel, teach them first to follow the Bridle: so they that teach Children, must first teach them to give eare to that which is spoken.

Seneca. He that teacheth good to others, and followes it not himselfe, is like him which lighteth a candle to others, and goeth himselfe darkling.

Alex. Mag. We are no lesse bound to our School-Masters that rightly teacheth us, than we are to our very natural Parents.

Quintilian. It is most meet to be instructed by them that be best learned, forasmuch as it is difficult to put out of the minde that which is once setled: the double burden being painful to the Masters that shal succeed, and verily much more to unteach, than to teach.

Horace. What instructions soever thou intendest to give, be not too tedious therein, that the minds of the hearers may more easily perceive it, and the better retain it.

Mar. Aur. The teachers of Princes, and Masters of schollers, profit more in one day with good examples, than a whole yeere with many lessons.

The Master that instructeth, ought first to give to his Scholler, a strong Bridle and sharp Bit, to the intent that he may be wel mouthed, so that no man take him with lies.

Iuvenal. Those that be young and with-hold due reverence from their elders, are not worthy of life.

Chilon. The honor due unto our Parents, is none otherwise to be understood, but to judge discreetly, reverently, and honorably of our Parents, and to esteem wel of their doings, not only as of Elders, but principally, because they be Parents, whom

God

God used as instruments, to the intent, that by them we might have naturally in this world our first beginning and entrance into life, and by whom after our birth we be most tenderly brought up, carefully attended upon, naturally beloved, and most daintily fed and nourished.

In Honouring of our Parents, we do not only Honor the great Vertu and Power of God, but also the Excellency of his goodnesse, whereby wee are made and borne men, even of the blood of man.

Val Max. It is the first Law even of Nature, that we should dearly love our Parents.

If children use to eat and sleep over much, they be therewith made dul to learn.

Solon. It appertaineth to Princes to see ỹ their children be wel brought up, informed in wisedome, and instructed in manners, ỹ they may be able after them, the better to rule & govern their kingdoms

The Summe of all.

Parents and Masters that have charge over the youth,
Ought well to regard their office and duty,
And bring up their children in Gods holy Truth,
By word and example both honest and godly,
Rebuke, chastice, and instruct them gently:
For as they shall order themselves hereafter,
It will be imputed unto their teacher.

CHAP. IX. Of Obedience.

Socrates. OBedience is a Vertu of high and great estimation before God, who willeth it to reign in the hearts of al men, to shew & set forth the love and amity due to God and man. As the Philosophers write. Be favourable to al men. Be obedient and in subjection to al Lawes, but above all things, obey rather God than man.

Plotinus.

Plotinus. Obedience is an incomparable Vertu, and due both to God and man: that is to say, first and chiefly unto God, and then to those that be sent of him, and set in Authority, also to Parents, Masters, and Officers.

Plato. Thou fallest into disobedience and great presumption, when thou grudgest against thy Rulers, although they be worthy of all dispraise.

Princes being by God put in Authority, are his Vicegerents, & should therfore require Obedience, which we must do unto them with no lesse truth, for Gods sake, than we should do it (what Honour so ever it were) immediatly unto God himselfe:

Aristot. Reverence thy Elders with obedience.

Obey Lawes, for hee that is obedient to the Law, obeyeth God.

Alex. Sev. Where any obedience is due, there ought to be excluded al kinde of reproach, al rebuking or mocking, considering that thereof ensueth contempt, which like a pestilence consumeth all Lawes and Authorities.

What manner of obedience may be there, where vice is much made of, and Rulers not regarded: whose contempt is the originall Fountaine of all mischiefe in every Common-wealth?

Where Reason ruleth not, appetite prevaileth.

Pontanus. A man obedient to nature, cannot hurt a man.

Theopom. That country is wel kept where the King doth not only know how to govern it, but rather because also the people know how to obey him.

Mar. Aur. The people owe obedience to their Prince, & to his person great reverence, & to fulfil his commands: and the Prince oweth equal justice to every man, & meek conversation to al men.

The

The King obeyeth no man but the Law only.

Iustinian. Wicked men obey for dread, and the good for their goodnesse.

The publick weale is there perpetual, and without any sudden fal, where the Prince findeth obedience, & the people findeth love with the Prince: for the: love of the Lord or Prince breedeth the good obedience of the subject: and the obedience of the subject breedeth the good love of the Prince.

The wicked & disobedient persons seek confusion

Love him that obeyeth God and his Prince, and seek not his fellowship that disobeyeth them.

The inferior person or subject, ought to consider, that albeit in the substance of a Soul and Body he is equal with his superior, yet for almuch as the powers and qualities of Soul and Body with the Disposition of Reason, be not in every man equal, therefore God ordained a diversity of preheminence in degrees to be among men, for the necessary preservation of them in conformity of living.

Reverently obey thy Parents.

Vanquish thy Parents with sufferance.

Strive not with thy Father and Mother, although thou say the truth.

Aristip. Look what obedience thou rendrest to thy Parents, look for the like again of thy children.

Tullius. It is the part of a young man to reverence his elders, & of such to choose out the best and most commended, whose counsel & authority he may leane unto: for the unskilfulnesse of tender yeeres must by old mens experience be ordered & governed

Socrates. Servants (in word and deed) owe due obedience unto their bodily Masters.

Alex. Sev. A Servant made malipert will kick at his duty: & labor by custome becometh ease.

Gentle

Gentle Maſters have commonly proud ſervants, and of a Maſter ſturdy and fierce, a little wink to his ſervant is a fearfull commandement.

Solon. He obeyeth many that obeyeth his luſts.

Hee doth himſelfe wrong, who obeyeth them whom he ought not.

Horace. He that at one inſtant another will defame,
Will alſo at another to thee do the ſame:
For none are ſo dangerous and doubtfull to truſt,
As thoſe that are readieſt to obey every luſt.

Nothing obtaineth favour ſo much as diligent obedience.

The Summe of all.

Obedience is a vertu that God dearely loveth,
Which mightily doth extoll the glory of his name,
And to the effect of Gods love it directly looketh,
As the Philoſopher full worthily writeth the ſame,
Gods holy love and obedience excludeth all ſhame.
Obey the King, thy Parents, all Lawes and Authority,
Then doubtleſſe thou ſhalt lead thy life moſt quietly.

THE FOVRTH BOOK.

Of Sorrow and Lamentation, or Vexation of Minde

Ariſtotle.

CHAP. I.

Sorrow is a griefe or heavineſſe for things that are done and paſt.

Hermes Sickneſſe is the priſon of the body, but ſorrow the priſon of the ſoul.

Mar. Aur. Sorrow is next friend to ſolitarineſſe, and enemy to company, and hepre to deſperation.

In

It is great sorrow for an auaricious man to see his goods lost.

Plato. The suspicious, the hasty, and the jealous man, liue euer in sorrow.

Socrat. Of sorrow come dreames and fantasies.

The hasty man is neuer without trouble.

By sorrow and thought the heart is tormented.

Sorrowfull sighs shew the griefe of the heart.

There is no comparison of the great dolor of the body, to the least pain that the spirit feeleth.

Cicero. Sorrowfull hearts liue with teares and weeping, and be merry and laugh in dying.

It must needs be, that the minds of men be often times moued with vexations and griefes: but yet a meane must be had, beyond the which no man that is wise ought of right to passe.

The easing of sorrow consisteth in two points, the one is to deuise meanes not to think of griefe, and the other is in the enioying of honest delights and pleasures.

Mar. Aur. Sweet words comfort the heart but little that is in tribulation, except it be mingled with some good words.

Of thought commeth watching and bleared eyes.

Hermes. There be six kinds of men, that be neuer without vexation. The first is, he that cannot forget his trouble. An enuious man dwelling with folk newly enriched. He that dwelleth in a place and cannot thriue, where another thath thriuen before him. A rich man decayed and fallen into poberty. He that would obtaine that he cannot get. The last is, he that dwelleth with a wise man, and can learn nothing of him.

Security putteth away sorrow, and feare hindreth gladnesse.

If thou wilt be counted valiant, let neither chance nor griefe ouer-come thee.

Plato. If thou desirest to have delight without sorrow, apply thy minde to study wisdom.

Accustome not thy selfe to be heavy and sad, for if thou do, thou shalt bee thought fierce: yet be thoughtfull, for that is a token of a prudent man.

Mar. Aur. To frinds affected with sorrow, wee ought to give remedy to their persons, and consolation and comfort to their hearts.

Aristotle. The multiplying of friends is the aswaging of care.

A wise man in torments is evermore happy: but he that is troubled either for Faith, for Justice, or for the living Gods sake, the sufferance of pain bringeth that man to perfect felicity.

The Rod of God, or his Scourge of affliction (whereby the proud flesh of man is pinched and brought low) is the most ready and necessary meanes whereby they shall be driven to remember themselves, and to live more honestly and vertuously in the sight of God.

Mar. Aur. The greatest easement to ease him that is in heavinesse, is to exercise the wavering heart with some good occupation.

Sulpitius. There is no sorrow but the length of time may allwage, and make more easie.

Plutarch. As a wise Mariner in calm weather prepareth himselfe looking for a tempest: even so doth the minde when it is most at quiet, doubt of some tribulation.

Gentle men quietly beare their griefs, and sorrows, as things that are very sweet and commodious to them, assuredly knowing that if they shall patiently suffer, they shal not lose their reward.

Cicero. As in battell, the couardly and fearfull Souldier, so soon as he beholdeth the face of his enemy, leaueth his armour, and with all speed possible betaketh him to his feet, and trudgeth away, and is therefore by his enemy most mercilesly slain, whereas to him that stoutly fighteth, no such extremity happeneth: euen so, they which cannot suffer the frowning face of sorrow and lamentation, being thereat amazed, tormented, or made afraid, do in faintnesse of courage die, when they who do manfully resist, oft times with triumphant joy depart as lusty conquerors.

Pithagor. Sorrow commonly takes not place in him that abstaines from foure things: that is, from hastinesse, wilful frowardnesse, pride, & sloath.

Mar. Aur. Counsell, exhortation, and perswasion, to him that is in trouble giueth small consolation when there is no remedy.

Seneca. He is not worthy to liue, that taketh not care to liue well.

In all thy trouble remember this reason: hard things may be mollified, straight things may bee loosened, and heavy things shall little grieue him that can handsomly beare them.

Hermes. He is wicked and most to be despised of all men, that careth and studieth for none but for himselfe.

Lactantius. As everlasting felicity doth quickly follow the godly in the short race of their misery: so everlasting misery quickly followeth the ungodly in the short race of their worldly felicity.

The Summe of all.

Sorrow is a griefe for things done and past,
Which by painfull sighs appear from the heart:
Sorrow secretly worketh mans life to waste.

Sorrow and Sickneſſe together take part,
Sorrow muſt be thought on when felt is no ſmart.
And as after a calm, tempeſts do follow,
So after quietneſſe there followeth ſorrow.

CHAP. II. Of Wit and Diſcretion.

Plato. MAns wit is the inſtrument of God, whereby is declared unto the world that all vertue cometh of him.

Seneca. There is no greater treaſure than diſcretion and wit.

Wit without learning is like a tree without fruit

By reading, wit and underſtanding increaſeth.

Tullius. Mans wit (by the will of God) is naturally nouriſhed and fed with the gift of learning and knowledge: and by time ſpent in ſtudy it either diligently ſearcheth, or doth alwaies ſomewhat, and is led with the delight both of ſeeing and hearing.

Thou ſhalt much profit in reading, if thou do as thou readeſt.

Seneca. Wiſdom cannot be profitable to a foole, nor wit to him that uſeth it not.

Plato. Wiſdom is the treaſure of wit, wherewith every man ought to enrich himſelfe.

Diſpoſe not thy wit both to vertue and vice.

Diogenes. The wit of man is apt to all goodneſſe if it be applyed thereunto.

Mans wit is of it ſelfe ſo corrupt and perverſe, that by counterfeiting and diſſembling, one may eaſily beguile or abuſe another, having one thing ſecretly hid in his heart, when outwardly he ſaith and doth clean contrary to the meaning of his heart.

Alex. Sev. Many excellent and goodly wits are not

not a little hindered, through the fault of many Instructors and Teachers.

Diogenes. Wit is made dull with grose and immoderate feeding

A wise heart possesseth knowledge, and a prudent eare seeketh understanding.

A wise man seeth the plague and hideth himselfe: but the foolish go on still, and are punished.

Alex. Sev. Neither wit, strength or courage (in any man) can become lively excellent, where the minde is addicted to superfluous feeding, to beastly idlenesse, or wanton pastimes, but only by temperance in living, vigilant providence, and continuall exercise, whereby strength is nourished, & wits be encreased: like as by the other, strength of body is dissolved, and the wits be consumed, or unprofitably dispersed.

Sigism. The ornaments of wit are much more faire than the badges of outward Nobility.

Hermes. Ambitious men have ungracious wits.

A meek and witty man is hard to be found.

Through lack of wit springeth much harme.

Celius. That man that is void of wit and faith, there is in him no hope of redresse, neither by any comfort or counsell that shall be given unto him.

Polior. He that hath least wit is most poore.

Socrates. He seemeth to be most ignorant, that trusteth most his own wit.

Stablish thy wit both on thy right hand, and on thy left, and thou shalt be free.

A bondman to ire hath no power to rule by his own wit.

Zenoph. If thou shalt at any time be constrained to fight in war, or elsewhere, trust more to thy wit than thy strength: for wit without strength

much more prevaileth, than strength without wit, to attaine the victory.

To see is but a smal matter, but to fore-see is a token of a good wit.

Pittachus. Excellent things ought to be done wittily, and with great circumspection.

Photion. It is better to want riches than wit.

Seneca. Bashfulnesse in a child is a token of wit, but in man a token of foolishnesse.

A witty woman bringeth forth wise children.

Recreation of wits are to be suffered: for when they have a while rest, they spring up oftentimes the better, and more quicker.

Alex. Sev. That pastime is to be abhorred, where wit sleepeth, and idlenesse with covetousnesse is only learned.

A quiet wit and cleare understanding, taketh right great heed of things that be past: prudently wighing things present, and things to come.

The wits which in age wil be excellent, may be known in youth by their honest diligence.

No wit can make straight that which nature hath made crooked.

Protogeus. He best perceiveth his own wit, that though his knowledge be great, yet thinketh himselfe to understand little.

Authority and favour doth not only shew a good wit, but it doth also polish that which is rude.

God truly giveth wisdome, but favour and authority do shew it most chiefly in a Weale publick.

Like as the earth nourisheth the root of the tree, but yet the Sun bringeth forth the blossomes: and if the stormes let not, he with his wholsome heat ripeneth the fruit, and maketh it pleasant: even so study and labour bringeth in knowledge, which by the

the comfort of Princes, appeareth abroad in ſome miniſtration. And if envy or diſpleaſure bringeth not impediment, the increaſe of favour maketh both wit and learning fruitfull and profitable unto the weale publick.

Socrates. As empty veſſels make the loudeſt ſound, ſo they that have leaſt wit are the greateſt babblers.

Hermes. Like as narrow mouthed veſſels which are longeſt in filling, keep their liquor the better, ſo wits that are ſlow in taking, are beſt of all to retain that they learn.

As Iron and Braſſe are the brighter for wearing, ſo the wit is moſt ready that is moſt occupied.

The Summe of all.

The greateſt treaſure without compariſon,
For mans felicity here in this life,
Above gold and ſilver, is Wit and Diſcretion,
To temper the joyfull, and comfort the penſive:
Or otherwiſe to inſtruct man in peace or in ſtrife,
Wit alſo is increaſed by often reading,
And like the fruitleſſe tree is wit without learning.

CHAP. III.

Of Friends, Friendſhip and Amity.

Ariſtotle. FRiendſhip is a vertue, or joyneth vertues.

Tullius. Friendſhip cannot be without vertue, and that in good men only.

Friendſhip is none other thing, but a perfect conſent of all things, appertaining as well to God as to man, with beneuolence and charity. And there is nothing given by God (except wiſdome,) that is unto man more commodious.

Friendſhip in good men, is a bleſſing and ſtable

connexion of sundry wits, making of two persons one, in having and suffering: and therefore a friend is properly named a second-selfe, for that in them is but one minde, and one possession. And that which is more, a man rejoyceth as much at his friends good fortune as at his own.

Mar. Aur. This is a just law of friendship, that the friend in all things trusteth his friend, first regarding who is his friend.

It is small pleasure to have life in this world, if a man may not trust his friends,

Diogenes. Beware that thou takest not them for thy friends, whom thou subduest and bringest to subjection.

Tullius. Friendship is to be preferred before all worldly things, because there is nothing more agreeable with nature, nor that helpeth man more, either in prosperity, or in adversity.

Pithagor. True & perfect friendship is, to make one heart and minde of many hearts and bodies.

Cicero. He that would endeavour to take away friendship from the fellowship of mans life, should seeme to take away the Sunne from the world.

Plato. Friendship is the lover of love

Good wit is the beginner of friendship which by use causeth friendship to follow.

Aristotle. It is the propeety of friends to live and love together.

Friendship ought to be engendred of equalnesse; for where equality is not, friendship cannot long continue

Where any repugnancy is, there can be no Amity, since friendship is an entire consent of wils and desires: Therefore it is se dome seene that friendship is betweene these persons, namely, betweene

betweene a man of a sturdy, obstinate, and inflexible opinion, and of sowre countenance, and him that is tractable, with reason perswaded, and of kind countenance and entertainment. Also, between him which is advanced to authority, and another of very base estate and degree: yea and if they be both in an equal dignity, if they be desirous to climbe, as they do ascend, so friendship for the most part decayeth.

Socrates. Distance of place severeth not, neither hindereth friendship, but it may let the operation thereof.

Mar. Aur. In feighned friendship is great doubtfulnesse, doublenesse, faintnesse, coldnesse to do good, much hardnesse, slipperinesse & inconstancy

Cicero. Where true friendship is, there paines are in common.

Seneca A true friend is more to be esteemed than kindesfolke

He is a good friend that doth his friend good, and a mighty friend that defendeth his friend from harme.

Plato. Get friendship of them that follow truth.

Aristotle. Admit none thy friend, except thou first know how he hath behaved himselfe with his other friends before: for look how he hath served them, even so he will serve thee.

Periander. Be slow to fall into friendship, but when thou art in, continue

Hermes. Who so loveth good manners, persevereth in friendship.

Mar. Aur. Put no trust in friends in thy prosperity, for it is an evident token and prognostication of evill fortune.

He is a very friend that lightly forgetteth his friends offence. Scorn-

Scornfull men are dangerous friends.

Socrates. There is no man that would choose to lebe without friends, although he had plenty of all other riches.

Photion. It is a sweet pleasure for a man to help and be holpen of his friends.

Mar. Aur. One Friend ought not to require any unjust thing of another.

Friends ought to be like good horses, that is, they ought to habe a little head by humble conversation: quick of hearing, to the intent that they bee quick when they are called: a soft mouth, to the end that their tongue be temperate: the hoofe of their foot hard to suffer travell, and their hands open to do good deeds: their feet sure to persebere in amity: a bay colour for his good renown: also that he be without curbs and bits, and that he may go where any fatall Destiny turneth the bridle and rein of Fortune.

Plato. There is so little difference betweene our enemy and our friend, and so hard to know the one from the other, that there is great jeoperdy, lest we (somewhat wretchiesse or negligent) defend our enemy instead of our friend, or hurt our friend instead of our enemy.

Aristotle. The agreement together of ebill men in mischiefe is not friendship: for friendship is of it selfe so pure, that it will not be used in ebill.

Prove not thy friend with dãmage, nor use thou him unproved. This must thou do, if when thou hast no need thou fain thy self to be needy: in which if he help thee, thou art never the worse, but if he refuse, then knowest thou by fayning how for to trust him.

Isocrates. Be as mindeful of thy absent friends as of them that be present.

Arist.

Aristotle. Friends in adversity are a refuge, and in prosperity a pleasure and delight, to communicate our pleasures withall.

Hermes. If thou desirest to be thought a friend, do thou the works that belong to a friend.

Pithagor. If thy friend misorder himselfe towards thee, break not off friendship therefore immediately, but rather assay by all meanes to reforme him, so shalt thou not only retain to thee thy old friend, but shalt double his friendship.

There be many which lack no friends, and yet lack friendship.

A wise man though he be contented and satisfied with himselfe: yet he will have friends because he will not be destitute of so great a vertue.

Beare witnesse rather against friendship, than against truth.

Plato. There cannot be friendship between a servant and his Master, insomuch as their states are unequall: but forasmuch as they be both men they may, because that in manhood they be both equal.

Mar. Aur. New amities or friendships be weary in three dayes.

We see oftentimes proved by experience, that friends lightly taken, are likewise lightly left again.

Do good to thy friends, that they may be more friendly: and to thine enemies, that they may bee thy friends.

Socrates. The injury of a friend is much more grievous than the injury of an enemy.

Mar. Aur. He that promiseth and is long in fulfilling, is but a slack friend.

Plutarch. He that casteth away his kins folks

and

and maketh him friends of strangers, doth as the man that would cast away his fleshly legge, and set on another of wood.

Seneca. As fire & heat are inseparable, so are the hearts of faithfull friends.

Aristotle. Like as a Physician cureth a man secretly, he not seeing it: so should a good friend help his friend privily, when he knoweth not of it.

The Summe of all.

Friendship which is the agreement of minds
In truth and love, is the chiefest vertue
Of morall vertues, that in the world man finds:
Wherefore in the world to live who so minds,
Ought Friendship to get, and got to ensue
By love, not by lucre, that true Friendship blinds.
Knit with a heart, where rancour never grew,
Which knot estates equality so binds,
That to dissolve in vain may Fortune sue,
Though malice help, which two, all glory grinds:
So strong is Friendship, as no stormy winds
Have might to move, nor fear force to subdue,
Where all these points be fetled in their kind.

CHAP. IV. Of Giving and Receiving.

Catiline. As giving and receiving are contrary the one to the other, so the one is more commonly used than the other.

Phocion. In giving these things must be considered, what thing, to whom, how, where & wherefore thou givest.

God will increase that little that thou hast, if thou purposest to give of that little.

Titus Liv. In receiving be thankfull, and at the least have a good will to requite a friendly benefit.

When thou friendly dost intend to give, choose

(as

(as neer as thou canst) such a person as is plaine and honest, of good remembrance, thankfull, abstaining from the goods of others, no niggard of his own, and specially to all men beneuolent

Alex. Sev. whom perverse Fortune, long sicknesse, service, friendship, disloyalty of them that were trusted, or whom theeves and oppressors have brought unto poverty, to those let men extend forth their compassion and charity.

Tullius. The greatnesse of a benefit is declared either by the commodity, or by the honesty, or by the necessity.

Mar. Aur. He that may give, and giveth not, is utterly an enemy: and he that promiseth forthwith, and is long ere he do it, is but a suspicious friend: what needeth words to our friends, when we may succour them with works? It is not right that we render him only our tongue, which is the worst thing without, of whom we receive the heart which is the best thing within.

Those friends are but slender, and scant friends that in promising many things, will bee slack to give any thing.

Abei mouns handis not bound to make the tongue a foole.

Promise is an ancient custome among the sons of vanity: and of custome the tongue speaketh hastily, and the hands work at leisure

Promise and performe.

Socrates. Give unto the good, and he will, (if he can) requite it again: but give to the evill disposed, and he will still begge and aske more.

If thou bestowest a benefit, keepe it secret, but if thou receive any publish it abroad.

Requite benefits.

Give

Give to the needy, yet not so, that thou need thy selfe.

Seneca. Give at the first asking: for it is not freely given that is often craued.

Give no vain and unmeet gifts, as Armour to women, Books to Ideots, Nets to a Seruent, or edg-tooles to Children.

Let thy gifts be such, as he to whom thou giuest doth delight in, so they be not hurtfull.

Solon. Give liberally for thy profit.

See that thy gifts be according to thine ability: for if they be to big, thou shalt be thought a waster; and again, if they bee too small thou shalt bee thought a Niggard.

Succour them that perish, yet not so, that thou thy selfe perish thereby.

Socrates. Boast not of thy good deeds, lest thine euill be also laid to thy charge.

Remember them which have done thee good and forget not their benefits.

Seneca. Benefits ought to be as well borne in minde, as received with the hand. He is unthankfull which acknowledgeth not the good that is done unto him, and he is more unthankfull that to his power requiteth it not, but he is most unthankfull that forgetteth it utterly.

One gift well given, recouereth many losses.

The remembrance of benefits ought never to wax old.

A small thing given willingly is more acceptable than that which is grudgingly given, be it of never so great price.

A gift grudgingly given of a Niggard, is called a barly loafe; which although it be bitter, is needfull to be received of the hungry.

The

The will of the giver, and not the value of the gift is to be regarded.

He is worthy to be deceived, which while hee bestoweth a benefit, thinketh of the receiving of another.

Diogenes. To be worthy of a benefit, is more than to have given a benefit.

The Summe of all.

In giving, these things must be considered.
What thing, to whom, where, & wherfore it should be:
First, the good and needy ought to be remembred,
And they, or else God, shall again requite thee,
But see thou be mindfull of thine ability,
Then, if to give, thou shalt be disposed,
Give not to receive, lest thou be deceived.

CHAP. V. Of Poverty and Need.

Philip. NO man is poore but he that thinketh himselfe poore.

Poverty is a vertue learned without a teacher.

He is mighty, which having riches is poore, but he is more mighty, which being poore, is rich.

No riches are to be compared to a contented minde.

Protogenes. In all things the mean is best, and to live warily is a great treasure: and to live wastefully causeth poverty.

He is not to be thought poore, whom his little that he hath sufficeth.

Not hee that hath little, but hee that desireth much is poore.

Isocrates. A man were better live poorely, being assured of the blisse of Heaven, than to be in doubt thereof possessing all worldly riches.

Cicero. As that man which hath nothing, is counted

counted but poore & miserable: so is he also counted most miserable and poore, that is not contented with that which he hath.

Auricked and covetous men, because their wealth towards them, is but uncertain and subject to many mishaps, are not only never contented with their present portion, but through their greedy desire still coveting to have more, their estate only is very poore, and of all others noted most miserable.

There is no fault in poverty; but their minds that so think are faulty.

To know how to use Poverty well is great blessednesse.

Poverty with security is better than riches with feare.

Seneca. Poverty with joy and gladnesse is an honest thing.

Be satisfied with little for it will increase and multiply.

It is better to suffer great necessity, than to borrow of him whom a man may not trust.

Aristotle. More miserable is the poverty of the minde than of the body.

Diogenes He is not to be counted poore that hath in youth purchased good disciplines, and honest friends, he is in most wretched estate of beggery that is not endued with any good quality or gift of knowledge.

Poverty letteth not a man to exercise merciful acts.

If thou favourest the poore that can doe but little, thou shalt bee favoured of God that can do much.

Hee that rebuketh the poore because of his poverty, rebuketh the maker of the poore.

Mar. Avi.

Mar. Aur. Ye may think that the Father that dieth and leaveth his son poor and wise, he leaveth him much: and he that leaveth his son rich and foolish, I think he hath left him nothing.

It is better to be a poor man beleeving in God, than to be rich and not beleeve in him.

The miserable lack of the poore man, and the superfluous riches of the rich man causeth discord among the people.

Socrates. Have compassion upon poor men, and God shall reward thee with greater riches.

Mar. Aur. When a man is plagued with poverty and sickneſſe (both joyned in one) and hath no succour nor easement, there ariseth in him an intolerable grieſe, a fire not able to be quenched, a sorrow without remedy, a tempeſt full of wracks, and a burning flame both of soul and body.

Poverty is evil, but riches is worſe.

If thou desirest to be quietly minded, thou muſt either be a poor man indeed, or else like a poor man,

Plato. A needy old man is a miserable thing.

Seneca If thou wilt live after nature, thou shalt never be rich.

The state of poverty is specially to be redressed by the grace and favour of God, we alwayes indeavouring our selves by all honeſt meanes to the helping thereof, and not by corrupt covetingof other mens goods, for thereunto will then follow at hand, the wicked effects of theſts, of perjuries, of robberies, extortions, and so forth, to the further kindling of Gods wrath.

Honor should rather be given to a young person poore and vertuous, than to an old person rich and vicious.

Mar. Aur. The rich may have power to be more

esteemed without poor people, and accompanied with rich and covetous: but the vertuous poor person shall be better esteemed, and lesse hated.

The summe of all.

Poverty with pleasure or pain doth appeare
In all estates, by sundry condicions:
Poverty with joy is more blessed and deare
Before God than riches, without exception,
Wretched poverty is of beastly affection,
And those sort of men that are poore and vertuous,
Are more worthy honour than the rich and vicious.

THE FIFT BOOK.

CHAP. I.

Of mentall Powers or Vertues.

BEcause the soul of man is the most precious thing belonging to man, the Image of God, and also immortall, it is necessary to shew by what power and meanes in us our soules may attain everlasting blisse, that is, continuall abiding in the love and presence of God: for that is the end that all our soules naturally do seek for.

This blessednesse it attaineth through mentall vertues, that is to say, of certain powers of our minde, whereby we discern what is good, and so labor to enforce our affections to follow the same, contrary to the lust of the fraile body, which alwayes leadeth us to evil and naughtines. Which mentall powers, what they be, how they are attained, maintained, and lost, and how they ought to

be

be applyed, (according to the minds of the best Philosophers,) shall be shewed, and in their appointed places shall be known from other vertues, by the title of mentall vertues: which duly to learn and follow I beseech God give us all his grace: without which all teaching and learning in this behalfe, is but meere vanity.

CHAP. II. Of Vertue in generall.

Alex. Sev. VErtu is no other thing but a disposition and exterior act of the minde, agreeable to reason, and the moderation of nature.

Mar. Aur. Vertue is a strong Castle, and can never be won, it is a River that needeth no rowing, a sea that moveth not, a fire that quencheth not, a treasure that never hath an end, an army never overcome, a burden that never wearieth, a spie that ever returneth, a signe that never deceiveth, a plain way that never faileth, a sirrop that forthwith healeth, and a renown that never perisheth.

Vertue in all works is chiefly and above all things to be praised, as the head Fountain and most precious Jewell of all manner of riches.

Aristotle. Only vertue attaineth the everlasting blessednesse.

Socrates. Vertue principally above all things, purchaseth to man benevolence, friendship, and love.

Seneca. Vertue is shut up from no man, but is ready for all that desire her: She receiveth all men gladly: she calleth all men, both Kings, servants, and banished men: she requireth neither house nor substance, but is contented with the naked man.

Hesiodus. The way of vertue is hard at the be-

ginning, but after thou hast crept unto the top, remain there for sure quietnesse.

Mar. Aur. The trace of vertue is as good in good things with them that be good as the vice and dishonesty of evil folks is in evil things.

It is not possible for any vertuous man (if he be truly vertuous) that he unlawfully take any taste in any other mans goods.

Plato. There can nothing be amended or rightly corrected, but by that which surmounteth it, and is better than it: as vice by vertue, falshood by truth, wrong by justice, folly by wisdom, ignorance by learning, and such like.

Vertue alone performeth the everlasting felicity.

Hermes It is better to suffer shame for vertuous dealing than to win honour for vicious living.

Mar. Aur. To attain vertues we have good desire but to attain vices we put to all our works.

Socrates. Few persons take heed or have knowledge where vertue is to be learned.

Sow good works and thou shalt reap the flowers of joy and gladnesse.

Though vertue come not at the first, yet by diligent seeking it may be found out.

Diogenes. The lesse time that a man hath to live, the more earnestly is the study of vertue to be proceeded in.

Sene. Prudence is the guide of all other vertues

So live with men, as if God saw thee.

Plato. Apply thy self so now in vertue, that in time to come thou mayst therefore be praised.

He that is vertuous and of godly behaviour, is like unto God: but he that is contrary is utterly unlike him.

Mar. Aur. Refrain from vice, for vertue is a precious garment.

Apply

Apply thy minde to vertue & thou shalt be saved.

Be vertuous and liberall, so shalt thou either stop the slanderous mouth, or else the eares of them that shall hear him,

Pithagor. Sleep not before thou hast considered how thou hast bestowed the day past: if thou hast well done, thank God: if otherwise, repent and ask him forgivenesse.

Plato Ensue the vertues of thy godly ancestors.

Socrates. The chief vertue to young men is, not eagerly to attempt any thing.

Diogenes. To a vertuous and well disposed man, every day is high and holy.

Aristippus. Nothing can corrupt a minde wholly dedicated to vertue.

Mar. Aur. The high vertues among all noble vertuous people, consisteth not only to suffer the passions of the body, but also to dissemble them of the Soul.

Vertuous men fear more two dayes of prosperity, than two hundred dayes of adverse Fortune.

Musonius. Travel and take paines to spend thy life in the trade of vertue: the pain is but short, but thy vertues shall ever endure. If contrarily, thou shalt have pleasure to do that which is evil, thy pleasure abateth, but the evil tarrieth still.

Plautus. Vertue vertily exceedeth all things: for if liberty, substance, health, and living, or country, Parents & children do well, it hapneth by vertue: she doth advance all, and hath all things under her government. And in whom great plenty of vertue is found, no good thing is at any time dainty.

Vertue by adversity is best tried.

That person is not worthy to live, that will not study to live vertuously.

Mar. Aur. With vertue God sustaineth us, and

with the order of Iustice the people are well governed and ruled.

Diogenes. Vertue is praised of many: but there is no man that effectually followeth it.

Men will put themselves to pains for the attaining of all things, save vertue and honesty.

Mar. Aur. In all voluntary things a man may be vertuous, but in naturall things, I confesse every man to be weak.

Hermes. Like as the eye cannot see at once both above and beneath, no more may the wit apply both vertue and vice together.

Socrates. Like as in a paire of Tables, nothing can be well written, before the blots and blurs be wiped out: so vertue and nobleness cannot be seen in a man, except he first put away his vices.

Pyrrhus Rex. To a vertuous man, it is but a small reward to be Lord over all the earth: and it is but a small chastisement to take a vicious mans life from him.

Diogenes. Vertuous and well disposed persons have honesty and shamefastnes in all places.

Plato. Like as a precious stone in a golden Ring, so shineth a heart that is setled in vertuousnesse.

Mar. Aur. Young vertuous persons are bound to honour ancient wise men.

Hermes. Like as men choose good ground to labour and to sow, so should they choose also vertuous and honest men to be their servants.

Plutarch. It is a great vertue to flie those things our selves which we reprove in others.

Thales. Without vertue man is but in the number of beasts.

In vertue may be nothing counterfeit: but therein is the only image of vertue called Simplicity.

He

Mar. Aur. He that liveth vertuouſly in this life, his ſpirit ſhall have reſt with God.

The ſumme of all.

Vertue in all works is greatly to be praiſed,
As the head Fountain and jewell moſt precious.
By vertue, friendſhip and love is purchaſed:
Vertue is a garment moſt comely and curious,
To obtain Vertue therefore be ſtudious:
For he that loveth vice, and doth Vertue deteſt,
May well be compared to a loathſome beaſt.

CHAP. III.

Of Wiſdom, a mentall Vertue.

Tullius. Sapience is the Science of things divine and humane, which conſidereth the cauſes of every thing: by reaſon whereof that which is divine ſhe followeth, and that which is humane ſhe eſteemeth very light.

Ariſtot. Sapience is the foundation & root of al noble and laudable things: by her we may win the good end, and keep us from everlaſting pain.

Wiſdom is the knowledge of divine things, and is the head of all other Sciences.

True wiſdom teacheth us as well to do as to ſpeak.

Mar. Aur. It ſufficeth not a lover of wiſdom to reprove the vices of others by words, but it is neceſſary he do himſelf that which he requires others to do.

Plato. Of all the gifts of God Wiſdom is the moſt excellent: ſhe giveth goodneſſe to the good, and forgiveth the wicked their wickednеſſe: ſhe ordereth the minde: ſhe directeth the life, and ruleth the words thereof, teaching what ought to be done, and what to be left undone, without which no man can be ſafe.

Wiſedom is life, and ignorance is death, wherefore the wiſe man liveth, becauſe he underſtandeth what he doth: but the ignorant is dead, becauſe he doth he knoweth not what.

The haters of wiſdom, are lovers of death.

Wiſdom is the defence of the ſoul, and the mirrour of reaſon: and therfore bleſſed is he that travelleth to get her, for ſhe is the ground and root of all noble deeds: by her we obtain the chief good, that is, everlaſting felicity.

Wiſdom & juſtice are honorabl both to God & man.

Hermes. Of all good gifts of God, wiſdom is moſt pure, ſhe giveth goodneſſe to good people, ſhe pardoneth the wicked, ſhe maketh the poor rich, and the rich honourable, and ſuch as unfainedly embrace her ſhe maketh like unto God.

Prudence is the guide of all other good vertues.

Wiſdom garniſheth riches, & ſhadoweth poverty.

To men of low degree, wiſdom is an honour, and fooliſhneſſe is a ſhame to men of high degree.

As we ſee oftentimes under a bare and torn coat wiſdom lieth hid: ſo likewiſe under rich veſtures and ornaments, folly greatly & hurtfully lurketh.

Pithagor. Wiſdom at the beginning ſeemeth a great wonder.

Wiſdom throughly learned will never be forgotten.

Wiſdom is like a thing fallen into the water, which no man can find except he ſearch at the bottome.

It is not poſſible for him to attain wiſdom and knowledge, that is in bondage to a woman.

Boetius. Wiſdom moſt commonly is found in him that is good and vertuous.

Socrates. That man is unhappy whereſoever he come, that hath a wit, and will not learn wiſdom.

Alex. Sev

Alex. Sev. Wisdom causeth a man to be honoured. A quiet man joyneth his wisdom with innocence

By wisdom is marked and substantially discerned the words, acts, and demeanor of all men, between whom happeneth to be intercourse or familiarity, whereby is engendred a favour or disposition of love.

Her. Wisdom causeth a man to know his creator

Solon. He that desireth wisdom, desireth the most high and divine estate.

He that findeth wisdom, findeth life here in this life, and in the world to come.

He that seeketh wisdom the right way, findeth her, but may erre, because they seek her not duly, and blame her without cause.

Aristotle. Science is had by diligence, but wisdom and discretion cometh from God.

Socrates. The fear of God is the beginning of wisdom.

Pithagor. Honour wisdom, and deny it not to them that would learn it, and shew it not unto them that despise it.

Hesiodus. All such persons as are approved to be very vile and nothing at al profitable, which being of themselves void of understanding and wisdom, will stubbornly disobey such as gladly would give unto them both sage and wise counsell.

Aristippus. The report of wisdom and vertue, is good in a Tyrants opinion, so long as he thinketh that nothing which is spoken or done be repugnant against his affections: for he accounteth it vanity, (judging as a sick man) nothing to be good that agreeth not with the scent or tast of his own lothsome appetite.

Plato. Wisdom is a tree that springeth from the heart, and beareth fruit in the tongue, wi-

Without ſtudy of wiſdom the mi nde is ſick.

Early riſing & much watching are profitable to keep a man in health, and to increaſe his wiſdom.

Wiſdom in the heart of a fool is like a flying thing that cannot long continue in one place.

A man of perfect wiſdom cannot die: and a man of good underſtanding cannot be poor.

Archilaus. It is a ſpeciall point of wiſdom to know to what purpoſe the time beſt ſerveth.

Seneca. Power and Might is in young men: but wiſdom and prudence is in the aged.

Wiſdom maketh men to deſpiſe death, and ought therefore of all men to be imbraced, as the beſt remedy againſt the fear of death.

As the plow rooteth out from the earth all brambles and thiſtles: even ſo wiſdom rooteth out all vices from the minde.

Plato. Like as an hand is no part of a man, except it can do the office of an hand: ſo is wiſdom no part of a wiſe man, except it be occupied as it ſhould be.

Like as the eye without light can neither ſee it ſelf, nor judge of any thing elſe: ſo the ſoul that lacketh wiſdom, is bruit, and knoweth nothing.

Socrates. As health conſerveth the body, even ſo wiſdom conſerveth the ſoul.

Seneca. Like as the ſick man which asketh counſell, & is taught of the Phyſitian, is never the nearer health except he take the medicine: ſo he that is inſtructed in wiſdom and vertue, and followeth not the ſame, is never the better therefore, but loſeth the health of his body, and bleſſedneſſe of his ſoul.

Plutarch. Like as an Adamant, by a ſecret and hidden power draweth iron unto it: even ſo wiſdom by a ſecret mean draweth unto it the hearts of men.

As

Seneca. As he which in the game place runneth ſwifteſt, and continueth ſtill his pace, obtaineth the crown for his labour: ſo all that diligently learn and earneſtly follow wiſdom and vertu, ſhall be crowned with everlaſting glory.

Among wiſe men he is wiſeſt that knoweth much, and sheweth to know but little.

Upon perfect and true wiſdom, waiteth continually two hand maidens, that is to ſay: Humility and Sobernesſe.

A wiſe man is known by two points: he will not lightly be angry for wrong that is done unto him, nor is proud when he is praiſed.

A perfect wiſe man mortifieth his worldly deſires: by means whereof he ſubdueth both his ſoul and body.

There is none happy but the godly wiſe man: No man is rightly happy, except he be both wiſe and good: for perfect and true felicity is not without wiſdom and goodneſſe.

Plato. Contrariwiſe, they which be ignorant and of evil diſpoſition be unhappy: for where ignorance and ſins, there infelicity and miſery moſt plainly appeareth.

He is wiſe that acknowledgeth his ignorance, and he is ignorant that knoweth not himſelf.

It is not poſſible for him to be wiſe, that deſireth not to be good.

It is better to be wiſe and not to ſeem ſo, than to ſeem wiſe and not to be ſo: yet men for the moſt part deſire the contrary.

A wiſe man underſtandeth both the things that are above him, & thoſe alſo that are beneath him: he knoweth the things ỹ are above him, by the benefit which he receiveth thereby, & things beneath him, by the uſe that he hath of them. Iſocrates.

Iſocrates. A wiſe man is known by three poynts: in making his enemy his friend, the rude learned, and in reforming the evill diſpoſed unto goodneſs.

Wiſe men for the truths ſake ought to contrary one another, that by their contention the truth may the better be known.

Ariſtotle. A young man cannot bee perfectly wiſe, for wiſdom requireth experience, which for lack of time youngmen cannot have.

A wiſe man ought to repute his errour great, & his goodneſſe ſmall.

He ſhal be wiſe that keepeth wiſemen company

It is a ſhame for a wiſe man to ſay, I thought not ſo much.

It is a point of wiſdom to put away all occaſions which might hinder the doing of honeſt profitable things.

No man can refrain from doing amiſſe, but a wiſe man by one perill will avoyd another.

Hermes. He is a wiſe man that doth good to his friends, but he is more than a man, that doth good to his enemies.

He that forbeareth to ſpeak, although he can do it both wiſely and eloquently, becauſe neither in the time, nor in the hearers, he findeth opportunity, ſo that no fault may ſucceed of his ſpeech: hee therefore is vulgarly called a wiſe perſon.

A wiſe man cannot be ſlandered of any thing.

Mar. Aur. A wiſe man meriteth more puniſhment for a light deed don openly, than a ſecret murtherer

A wiſe man ought to think that while he liveth in this world, he holdeth his felicity but at adventure, and his adverſity for a naturall patrimony.

Plato. The mother of extream miſchief is world-ly wiſdom.

Cicero.

Cicero. Who so hath lands and goods enough shall soon have the name of a wise man.

Tullius, Nothing can happen better to a wise man than mediocritie of substance,

Aristotle. Desire not to be wise in words, but in works: for wisdom of speech wasteth with the world, but works wrought by wisdom increase unto the world to come.

The Summe of all.

Wisdom the most high and divine estate,
The root of all noble and laudable things,
The great gift of God, most sweet and delicate,
The tree of all pleasure that in the heart springs,
Whose dear and dainty fruit the tongue forth brings
And they that to wisdom themselves would apply,
Must diligently haunt wise mens company.

CHAP. IV.

Of Learning and Knowlecge, two mentall vertues.

PLato affirmeth that there is set in the soule of man, comming into the world, certain species, or as it were seeds of things, and rules of Arts or Sciences, wherefore Socrates in the Book of Sciences, resembled himselfe to a midwife, saying in teaching young men, he did put into them no Science, but rather brought forth that which already was in them: like as the midwife brought not in the child, but being conceived did help to bring it forth. And like as in Hounds is a power or disposition to hunt, in horses & greyhounds an aptnesse to run swiftly: so in the souls of men is ingenerate a limbe of Science, which with the mixture of a terrestriall substance, is darkened. But where there is a perfect master prepared in time,

time, the brightneſſe of the Science appeareth cleare, like as the power and aptneſſe of the beaſts before rehearſed, appeareth not to the utmoſt, except it be by exerciſe provoked, and that ſloth and dulneſſe, being plucked from them by induſtry, be induced to the continuall act, which (as Plato affirmeth) is proved alſo in the Maſter & the ſcholler

Even ſo the aforeſaid Socrates in Plato's Booke of Sapience, ſaith to one Theages: Never man learned of me any thing, although by my company he became wiſer, I only exhorting, and the good ſpirit inſpiring.

Learning & knowledge is the only good thing of the world, and ignorance the only evil thing.

Alex. Sev. Learning is no other thing but the aggregation of many mens ſentences and acts, to the augmentation of knowledge.

Ariſtippus A perſon void of Learning and ſufficient utterance, differeth little from a ſtone.

Diogen. Who ſo laboreth to advance the minde with good and laudable qualities, and with vertuous and honeſt diſciplines, ſhall be aſſured of much the better friends.

Æneas Silvius. Thoſe men that moſt excell in Learning and eloquence, and do in ſuch things more than other men, they ſhould be moſt renowned, moſt worthily praiſed, and duly preferred.

Plato. Learn ſuch things while thou art a child, as may profit thee when thou art a man.

Endeavour thy ſelfe in thy youth to learn although it be painfull: for it is leſſe pain for a man to learn in his youth, than in his age to be ignorant.

Hermes. It becometh a man from his youth to bee ſhamefaſt in filthy things, & to be ſtudious in thoſe that are honeſt.

He

He is to be commended, which to his good bringing up, joyneth vertue, wisdom, and learning.

Plato. Give good eare to the aged, for he can teach thee of the life to come.

Forget not to give thanks to him that instructeth thee in learning.

When thou art weary of study, sport thy selfe with reading of good histories.

Mar. Aur. Where can a man be better accompanied than with wise men, or else reading among books.

Learn to honour vertue, to rejoyce in temperance and to give honour to sobriety, lowlinesse or meeknesse.

Endeavour thy selfe to do so well, that others may envy thee therefore.

Tullius. We must take good heed and beware with diligence, that we in our calling do nothing rashly, adventrously, fondly, negligently, & unadvisedly, for we be not to this end ingendred of nature that we should seeme to be created for the effects of vanity, or lightly to spend our time in pastime & playing, in jesting, wantonesse, & jollity, but we be rather created and born to sagenesse, and to the exercise of more grave & profitable studies.

Playing and honest passing the time is lawfully to be permitted and used, but yet in such wise to be used, that our natural sleeping, or other necessary means of resting be not neglected: and that at such time as we have sufficiently ended (in our estate and calling) all such grave and earnest causes as needfully we have to do.

He that in certain pleasures of this life hath some delight, must very warily keep a measure, lest he want in time the enjoying of the same.

It

If thou desirest to be good, endeavour thy selfe to learn to know and to follow the truth: for hee that is ignorant therein, and will not learn, cannot be good.

In whom doctrin hath been found, joyned with vertue, there vertue seemeth pure and excellent.

Learne by other mens vices, how filthy thine owne are.

He is sufficiently well learned that knowes how to do well, and he hath power enough that can refraun from doing evil.

Mar. Aur. What difference is between a man presuming to be a man not being learned & a beast

The most learning and knowledge that we have is the least part of that we be ignorant of,

Aristippus, Better it is to be a begger, than a man without learning.

Phil. Rex. They are in a wrong opinion, that suppose learning to be nothing availeable to the governance of a Common-wealth.

Aristotle. No small utility groweth to a Common-wealth by the Sapience of a learned Prince Ruler, or Governour.

Pythagor. He that knoweth not that he ought to know, is a bruit beast among men, he that knowes no more than hee hath need of, is a man among bruit beasts, and he that knoweth all that may be known is a God among men.

Esteeme him as much that teacheth thee one word of wisdome, as if he gave thee abundance of gold

Xenoph. Keep company with them that may make thee better,

Be apt to learn wisdom and diligent to teach it.

Seneca. Search for the cause of every thing.

Labour

Labour not for a great number of Books, but for the goodnesse of them.

Let it not grieve thee to take paines, to go to learn of a wise man, for it were a great shame for young men not to travel a little by land to increase their knowledge, sith Marchants do saile far by sea to augment their riches.

An opinion without learning cannot be good.

The unlearned must beware that they presume not to judge of matters which they understand not without some authoricall direction.

Learning consisteth not in the greatnesse, but in the goodnesse.

Aristippus. Learn diligently the goodnesse that is taught thee, for it is as great a shame for a man not to learn the good doctrin that is taught him, as to refuse a gift offered him of his friend.

Learning is the sister of study.

Learning maketh young men sober, comforteth the old men, is riches to the poore, and garnisheth the rich.

Socrates. To lack knowledge is a very evill thing, to disdain to learn is worse, but to withstand & repugn the truth against them which teach the truth, is worst, and furthest from all grace.

Of all things the least quantity is to bee born, save of Learning and Knowedge: of which the more that a man hath, the better may he bear it.

Intelligence is king both of heaven and also of earth.

It is not possible for one man to know al things, yet should each man labour to know as much as he might.

Isocrates. It is no shame for a man to learn that he knoweth not, of what age so ever he be.

Know thy selfe.

Macrob. He that knoweth not himselfe, is ignorant of God, wilful in wickednesse, unprofitable, and utterly graceleſſe.

He that knoweth himselfe well, esteemeth but little of himselfe: he considereth from whence hee cometh, and whereunto he must, he regardeth not the vain pleasures of this brittle life, but extolleth the Law of God, and seeks to live in his feare.

Demosth. Sicknesse, poverty, and adversity, are meanes requisite (as by the rod of God) to overthrow chastice, and keep low the power of the proud flesh: whereby a man shall the better know himselfe.

The knowledge of the Law of God worketh a man to know himselfe, and is the only right way to eternall salvation.

Alex. Sev. To unlearn evill is the best learning knowledge continueth, when Fortune flitteth.

Hermes. It seemeth that great vexation and trouble should be in the mind of him that dwelleth with a wise man and can learn nothing of him.

Tullius. The godly being given to the studies of learning and wisdom, do chiefly bestow their wisdom, prudence, & understanding, to mens commodities.

Mar. Aur. The understanding and knowledge of vain men are beast-like to those that are possessed with the heavenly spirit, which is secret and hid: and whereas they speake and utter their knowledge, all others ought to be still.

In a short while we learn all evill, but in a long season we cannot learn any goodnesse.

The more wee exalt and raise our selves with learning and knowledge, the more low do we put the flesh with miseries.

Aristot. Hearing in a man is a great help to knowledge,

Pithagor.

Pithagor. Much babling is a ſign of a ſmall knowledge.

Ariſtippus. Knowledge ſeemeth to be a thing indifferent both to good and evill.

Knowledge is better in youth than in age.

Plato. To learn better is a good puniſhment for ignorance.

Both ſleep and labour are enemies to learning.

Learn to live well by teaching of righteouſnes.

Learning & knowledge is ſought of good men, and lodgeth even in their breſts, to this end only, that they may thereby know ſin, and eſchew the ſame, and know vertue and attain unto it: for if it be not applyed hereunto of them that have it, ſhee leaveth in them her whole duty undone.

Alex. Sev. In vain is that long travell in ſtudy and learning, where actuall experience doth not ſhew forth her fruits.

Socrates. Like as a field, although it be fertile, can bring forth no good fruit except it be firſt tilled: ſo the minde, although it be apt of it ſelfe, cannot without learning bring forth any goodneſſe.

Seneca. As we behold our ſelves in other folks eyes, ſo ſhould we learn by other mens report, what doth become us and what doth not.

Like as in meats the wholſomneſſe is as much to be required as the pleſantneſſe: ſo in hearing & reading Authors, we ought to deſire as well the goodneſſ as the Eloquence.

Plato. Like as Bees out of flowers ſuck forth the ſweetneſſe: ſo ſhould men out of Sciences learn the beſt.

As a Captain is a director of a whole hoaſt: ſo Reaſon joyned with knowledge is the guide of life.

The Summe of all.

In mans soule there is set at his first entrance
Into this short life of care and misery,
Certain hid seeds of pure and lively substance,
Rules of Sciences as Plato doth testifie:
Whereby at all times we may the more worthily
As men among men by Science and Learning,
Differ from beasts in wise mens company:
Else as beasts among men be regarded nothing.

CHAP. V. Of Fear.

Anacar. FEare is a vertue that groweth of an undoubted beliefe in God, and it hath in it such force, that it maketh courage to die, and maketh a man to abstain from sin and wickednesse.

Mar. Cell. If thou wilt desire truly to know what is the fear of God, thou must understand it to be, both to desire devout things, and also to live devoutly and holily. The fear of God is also to be understood to be the well of life, springing up into everlasting life, whereby are washed only the the repentant sinners & such as are not filthily spotted.

Fear dependeth on love, and without love it is soone had in contempt.

Socrates. Fear God above all things for that is righteous and profitable; and so order thy selfe, & thy thoughts and words be alwayes of him: for the speaking and thinking of God surmounteth so much all other words and thoughts, as God himselfe surmounts all other creatures: and therefore man ought to love, fear, and obey him, though they should be constrained to the contrary.

No man can be just, without the fear of God.

If thou knowest not what is sin, nor what is vertue, by the fear and love of God thou shalt know both.

Plato.

Plato. Think upon the reward of sin, and feare to offend. Consider how full of griefe and misery, how short and transitory this present life is, and the vain pleasures thereof: how on every side thine enemies compasse thee, and that death lyeth in wait against thee, and every where catcheth thee suddenly and unawares.

Pithagor. Feare not threatning, neither be overcome with sweet words and faire promises: for with these twain, the godly (of the wicked) are sharply assailed in this world.

Feare the great vengance of God, as much as thou maist: consider his might & puissance: & that shall keep thee from sinne, and when thou thinkest of his mercy, remember also his righteousnesse.

Hermes. He that feareth God as he ought, shall never fall into the paths that lead men into evill.

Socrates. By the feare of God we attain help of the holy Ghost, which shall open to us the gates of salvation, whereunto our souls shall enter, with them that have deserved everlasting life.

The feare of God is the beginning of wisdom: and the want of Gods feare is the very ground and foundation of all foolishnesse, sinfulnesse, and abomination.

When the feare of God is once gone from a man there remaineth then nothing else but lightnesse of life, extream rashnesse, forgetfulnesse of God, and running headlong into all kinde of sinne and mischiefe.

A man that feareth God serveth God, prayeth faithfully unto God, and distributeth liberally to the poore.

Proper. He that rightly feareth God, esteemeth well the excellency of his majesty from his heart,

cannot forget such precepts as he received of God but will alwaies think upon the observance of them.

The fear of God doth not only withdraw the hand & other parts of the body from committing evil, but also it helpeth to the cleansing of the minde and withdraweth the consent thereof to evil.

Nothing is sweeter than the fear of God.

Tullius. There is no strength of Empire so great, which suppressed by fear can long continue.

They that desire to be feared, needs must they dread them of whom they be feared.

There is nothing so sure which standeth not in danger of his inferiour.

He that is not inbroned with charity, is attended with terror.

Aristippus. He ought to fear many, whom many do fear.

Ennius. Whom many men do fear they do hate, & every man whom he hateth, he desireth may perish

The Summe of all.

Without the feare of God no man can be just,
Nor yet rightly rule his corrupt nature:
Feare strongly mortifieth all filthy lust,
Fear findeth entrance into a life most pure.
Which fear upon love dependeth all sure:
Or else feare without love, encreaseth hatred:
And whom men do feare, they wish were perished.

CHAP. VI.

Of Death not to be feared.

Aristotle. Death is none other thing but the parting of the soul from the body.

Hermes. Death is the dissolution of the body.

Mar. Aur. What thing is death but a trap-dore where in the tent is closed, in the which are folded all the miseries of this life. Death

Basil. Death doth look for thee every houre.

As soone as thou art born to possesse the earth, death issueth out of his sepulchre to finde thee.

As thou knowest not when, or where death will meet thee, so thou must remember that alwaies, and in every place it seeketh thee.

It behoveth a man so to use himselfe, that hee look for death every houre: and to be alwaies in a readinesse for the comming of death.

Augustine. There is nothing that more calleth a man back from sin than y remembrance of death

Black ugly death maketh all subject to the rigor of his law.

Death deadly woundeth without dread or dalliance.

Experience plainly teacheth, and all ages approveth, that Gods plagues threateneth, sickenesse calleth, old age warneth, death suddenly taketh, and the earth finally devoureth.

The life of man is like water poured out of a bucket, which the earth quickly sucketh up, and appeareth not again.

Pithagor. Death is a thing that cannot be eschewed, wherefore it ought to be lesse feared.

Socrates. Death is common to all persons, though to some one way, and to some another.

Mar. Aur. An evill death putteth great doubt of a good life: and a good death excuseth an evil life

It were better for a man to die and lose his life, to attain much wealth, than to escape, and to live in misery.

A worshipfull death is better than a miserable life.

Death is not to be feared of them that be good.

The carnal and wicked worldly men, who

have their felicity in this life, & are overwhelmed with the vanities of this world, they immoderately fear death, and they tremble and shrink in their bodies, when they hear of death: whose wicked hearts and minds are so given over to imbrace & hold fast the fickle pleasures of this life, that they do utterly forget, or rather appear doubtfull of the everlasting world to come.

Though the bodily death, by divers means and for divers causes be unto men very tedious and bitter: yet the death thereof, for the testimony of Gods truth is unto the godly most easie, most joyful, sweet, and delectable: because hee seeth (through the eye of faith) the present performance of Gods heavenly promises.

Aristotle. Death is life to him that looketh to have joy after it.

As the beginning of our creation commeth of God: so it is meet that after death our soul return to him again.

Death of the evill is the surety of the good.

Life judgeth undirectly of death.

Isocrates. Praise no man before death, for death is the discoverer of all his works.

Seneca. Death is a finisher of all tribulation and sorrow.

Mar. Aur. By that same way that life goeth, death commeth.

If we live to die, then we die to live.

Boëcius. Death despiseth all riches and glory, & rouleth both rich and poore folk together.

Diogenes, Death ridded the body out of pains

Plato. To men occupied about divine things, life seemeth a thing of no reputation.

The most profitable thing for the world is the

death of covetous and evill people.

Solon. Death is the rest of all covetous people.

Horace. Like as age followeth youth: even so death followeth age.

Mar. Aur. Short is our life, and shortly death commandeth us to close our eyes, and to follow the course of death.

When the life passeth, there is no prudence in a prudent, nor vertu in a vertuous, nor Lordship in a Lord that can take away the fear of the spirit, nor pain of the flesh.

Plato. He which feareth to have paines after Death, ought in his life time to avoid the cause, which is his own wickednesse.

A rash and wicked eye that delighteth to behold vanity, may well be called the window of Death for it is the deadly minister of the hearts concupiscence, and forerunner of filthy facts, thefts, robberies, and such like.

For unrighteousnesse and other mischevous deeds, the soul after death is sore punished.

Death is sweet to them that live in sorrow.

Take not so much thought to live long as to live well.

Socrates. None need to fear death, save those which have committed so much iniquity, as after death deserveth damnation.

It is a happy mans lot to die before he desireth death.

He is in a miserable state that wisheth to die.

Thou must needs die, but not so oft as thou wouldest.

Plutarch. After winter the spring time followeth, but after age youth never commeth again.

The end of sickness is death, and the end of darknesse is light.

Hermes,

Hermes. Dispise bodily death, & it shall be life to thy soule: follow truth and thou shalt be saved.

Wisdome maketh men to despise death, & ought therefore to be imbraced of all men, as the best remedy against the feare of death.

It appertaineth to men that be valiant, rather to despise death, than to hate life.

Quin Cur. Death and sleep be cosin-germanes.

Seneca. This is to be alwaies noted, that when thou goest out of thine house, thou art not certain to return into thy house again, & going into thy house, thou art not sure thence to go out again: likewise when thou goest to thy bed, thou art not sure to rise from thence again.

Plinius. Live and hope, as if thou shouldest die immediatly.

Hermes. One day deemeth another, but the last day giveth judgement of al that is passed.

Death ought rather to be desired, than despised for it changeth us from this world of uncleannesse and shame, to the pure world of worship: from this transitory life, to life everlasting: from this world of folly & vanities, to the world of wisdome, reason, and truth: and from this world of travell & pain, to the world of rest and consolation.

Mar. Aur. O how happy were it for the unhappy man (if forgetfulnesse deceive him not) to remember the state of this life, how short it is, how full of misery, vanity, & woe, an approved exile, & hath nothing in it permanent. It is a continual conflict, strife, & warre, a wandering wildernesse, & a vale of wretchednesse, wherein we are continually compased with most terrible, fierce & fearfull enemies, to the deadly wounding, slaying, & overthrowing of bodys soule into hell. O (these mischiefes

mischiefes considered) why should man then have such desire to dwel in this wretched world, and to live in such a loathsome and laborious life, to tarry in such wretchednesse, and to remain in such a perilous state? were not death much rather to be desired? were not the hour of death much better than the continuance of such a life? for to the godly death is the most happy messenger and quick dispatcher of all such displeasures, the end of all trouble and sorrow, the bed of al rest, the doore of good desires, the gate of gladnesse, the port of paradise, the haven of heaven, the entrance of felicity, and harbour from al misery, and the beginning of al blessednesse. Therefore the day of deaths happy visitation is not to be contemned or feared, but rather to be highly celebrated with joyfullnesse, mirth, and melody. Farre off therefore be it, that we should either at the hearing, or presence of death have fear in us and trembling, that such a friend should not be welcome unto us, that the foulnesse of his face should fear us from his good conditions that the bitternesse and hardnesse of his rough husk should hinder us from the sweet taste of such a cōfortable kernel: yea, far off be it, that the feare of deaths discommodities, should hinder us, or pluck us back from the joyful embracing of so many and innumerable commodities which he daily bringeth for the most quiet state of the godly, who shal hear, see, and feel this: woe be to those deafe eares, blind eyes, and hard hearts, whereby men wickedly fear, and flie from that which (with most joyful desire) they should wish and imbrace. Consider therefore thy selfe, fear to offend the presence of God and fear not the day and hour of death, but abide with patience thine appointed turn, & thank thy maker for thy change.

We

Mar. Aur. We saile with great trabel through the great and dangerous perils of this short life, and suddenly at one houre we are commanded to take and discharge us of our flesh, and to take the earth for a Sepulchre.

In these our dales of misery, wee read many things, we hear, we see, we desire, we do attain, we possesse, suffer, and do reade much, and suddenly we are called by death: and of all these things we shall beare nothing away, because all they and wee are nothing.

All the travels of the world are weighty, but the travels of death are waighties.

All be perilous, but that is most perilous.

All be great, but that is the greatest.

All things at the last have an end by death, save only death whose end is unknown.

Then (if we be good) sith we shall change this weary life and company of men, for the sweetnesse and joy of God: and the doubts of fortune, for this sure life: and the great and continuall feare, for perpetual peace: and this evill and naughty corrupte life, for great renown and glory: we ought to think verily this should be no evill, but a change most blessed and happy.

Oh what blessednesse is it to have death due for our sins, diverted into a demonstration and testification of Gods truth!

Photion. When our last houre is come, necessity carrieth us hence, though we be not willing: but if we be willing, then have we with God, both joy, and everlasting reward.

Doubtlesse, so only shall the soul of man most happily at the last by death depart from the body, as he hath aforehand, through true knowledge di-

ligently

ligently recorded and practised death: and hath also long time before (by despising of things temporall, and by contemplation and love of things spirituall) used her selfe to be as it were in a manner absent, or a-part from the body.

The Summe of all.

Death is the dissolver of each mortall body,
Driveth all again to their first matter Dust;
Which while we live should put us in memory
From whence we came, and hence to what we must:
Fearful to the evill, but joyfull to the just.
Who after this life, through death transitory,
For deathlesse life joyned with joy do trust,
Whose life by death is led to greater glory.

CHAP. VIII. Of Liberty.

Cicero. He is to be counted free and at liberty which is void of all lust & concupiscence.

Dioge. The best thing in this present life, is liberty: liberty be it never so poor, is to be preferred before all delights & pleasures where liberty is not.

Cicero. Liberty is a power given unto a man, whereby he may live, as he himselfe shall think good. And he liveth properly, as he listeth to himselfe, which followeth, in conversation, those only things which are good and honest, who enjoyeth freely his office, who hath a fore sight how to live well, who obeyeth not the Law for feare of punishment, but for truths sake and equity: and with whom there is nothing more effectuous, than the good successe of his own advice and judgement.

So pleasant a thing to a man is the state of liberty, that life is to be adventured for the happy recovery thereof.

To a man that is once brought up with freedome and liberty, there is nothing unto him more

griefous

grieued and miserable than to be restrained from the same.

Death truly is to bee preferred before servile slavery and bondage.

Diogenes. The coveteous person, the ambitious the lecherous, with such other given to vice, cannot be free and at liberty.

That is most truly servitude, when a man without moderation or stay of his appetite, doth follow overmuch his own lust and pleasure, which to overcome is more commendable and praise worthy, than winning of many, both rich and great Cities.

Cicero. He is subject to a servile state and bondage, which cannot refrain from his affections.

Plato. He that is a good man and a wise, loseth not liberty at any time: no, not so long as breath in him endureth.

Augustin. Of our selves we have no liberty, nor ability to do the will of God, but are subject to sin, and shut up under sin.

Aristotle. In very much liberty it is hard to bee moderated, or to put a bridle to wanton affections.

Macrobius. He that hath liberty to do more than is necessary, will oftentimes do more than is tending to honesty.

Seneca. Too much liberty turneth to bondage.

They be out of liberty ẏ do not labour in their own business, that sleep at another mans winck, & set their feet whete another man steppeth.

Thales. hope is bondage but mistrust is liberty.

Diogenes. A tyrant never tasteth of true friendship, nor of perfect liberty.

Alex. Sev. Slaves & bondmen, have only this liberty to use a proud countenance, because they

be

be shameleſſe: and noble men be alwaies knowen by their gentleneſſe.

All things deſire liberty, and man-kinde moſt ſpecially.

Mar. Aur. Where there is corruption of cuſtoms their liberties ſhall be broken.

Terence. Surely of overmuch licence happeneth great peſtilence.

Cicero, It is better for a man to keep his own liberty, than to take liberty from another man.

Will constrained, seeketh ever opportunity to ſlip off the coller.

Nothing is in the perfect ſtate of joy, if liberty be away.

The Summe of all.

Although honour, health, riches, and dignity,
Be dainty pleaſures that nature doth imbrace,
Yet liberty as writers do teſtifie,
Is the beſt thing that a man can purchaſe:
The poore mans liberty doth plainly deface
The rich in priſon, or bond-ſlave to riches.
Whoſe lives are waſted in moſt wretched diſtreſſes.

CHAP. VIII. Of goodneſſe.

Plato. That thing is so be called good, which includeth in it ſelfe a dignity that ſavoureth of God and heaven, ſo that thoſe things are only worthy the name of Goodneſſe, which have a perpetuity & ſtedfaſtneſſe of godly ſubſtance.

As God himſelfe is all Goodneſſe, ſo hee loveth al things that are good, which is Righteouſneſſe and Vertue: and hateth the contrary, Vice and wickedneſſe.

Tullius. Thoſe perſons verily may be called good which do ſo behave themſelves, and in ſuch wiſe

do

liue, that their faith, surety, charity, & liberality, be sufficiently proued: and that there be not in them any couetousnesse, wilfulnesse, or foolhardinesse, & that in them be great stability & constancy

Mar. Aur. It is not only sufficient for a person to be good, but it is necessary that he put from him all things that are reputed euell.

Plato It is good right, that they which be good men, & do well, receiue the honour which they be worthy to haue: and to them which be good, & already aduanced to honor, they giue such courage, that they endeuour themselues with all their power to increase that opinion of goodnesse. whereby they were brought to aduancement, which needs must bee to the honour and benefit of those by whom they were so promoted.

Many yeares of a mans life are not to be reckoned, but rather the good and godly workes that he hath done.

Those be a curious kind of men, that will seek to know another mans life, & behauiour, and bee slow to seek the amendment of their own liues.

Hermes. He may be called good, that other men fare the better for his goodnesse.

He is to bee counted a good man among them that are good, whom never man saw to do any euil workes, nor heard him speak any euill words, nor do any thing but it was to the comfort of the needy, and profitable to the common-wealth.

Socrates. Thou canst not be perfectly good, if thou hatest thine enemy, what shalt thou then bee if thou hatest thy friend.

Let him that is a good man be a lober of good men because they be good, and for the goodnesse that is in them, let him haue pleasure in their familiarity

militarity and company; for God ſhall thereby be praiſed, and he himſelfe well commended, joyfully comforted, and bleſſedly rewarded

Plato. Like as a man paſſing through the City and ſeeking where he may finde a good Carpenter, or a good Smith, hearkeneth where the moſt hewing is, or beating with hammers, and thereſoeth in, ſuppoſing to finde that which he looketh for: even ſo, if thou wilt finde a good man, go and look him out where thou hearеſt ſickneſſe ſharply reigneth, or where injuſtice goverеneth, will ruleth or great power oppreſſeth, there ſhalt thou ſurely finde him that thy heart deſireth.

There is no greater delectation and comfort to him that is good, than to bee ſeen in the company of good men.

Adverſity is ſent of God unto good men, not unjuſtly, nor cruelly, but for a good conſideration and lovingly, as the doing of a good Father, which with an incomparable charity deſireth the advancement of his ſon to perpetual honour and dignity, by ſuch manner of exceſſe as moſt aptly trieth his vertue.

Boetius. Who doubteth but that they are to bee accounted good men, which in adverſity be patient, and deale uprightly both in word and deed with all men

Mar. Aur. The greateſt goodneſſe of all goodneſſe is, when tyrants are put under by vertues acquired, or do finde remedy againſt accuſtomed vices, with good inclinations.

Pithagor. If thou intendeſt to do any good, tarry not till the morrow: for thou knoweſt not what may chance thee this night

The goods of the ſoule are the principall goods

Aristotle. Friendship is the chiefest good thing in a City or Country.

Nothing is to be counted good that may be taken away.

Men ought to do well to good people, and to chastise the wicked by rigor.

In good things behold the mercies of God: and apply them aptly to thy selfe. And in all evill things & plagues behold his judgments, through the which thou mayest learn & feare to offend him.

Do not what thou wouldest, but what thou shouldest.

Socrates. Good men rejoyce, that not only they, but all others be clear of such mischiefes as be put upon them.

He that doth good, is better then the good which he doth: and he that doth evill, is worse than the evill that he doth.

Mar. Aur. There is nothing so well done of them that be good, but forth-with it shall be counterfeited of them that be evill.

The tongue is both good and evill to a man.

Pithagor. The hearts of good people are the Castle of their secrets.

Legmon. A good thing the further and the more largely or apperrly it is known, the further the vertue thereof spreadeth & rooteth it selfe in mens hearts and remembrance.

If thou dost good to the evill, it shall happen to thee, as it doth to them that feed another mans dog, which barketh as well at his feeder, as at another stranger.

Mar. Aur. If good men be diligent to seek other that be good, no lesse ought they to hide themselves from them that be evil: for a godly man with one

Eagre

finger hath power over all them that be vertuous, but to withstand one evil person, hee hath need of hands, feet, and friends.

A good rich man may seldom be found.

He that is mighty, is not by and by good, but he that is good, is immediatly mighty

It is the part of a good honest man to forget dishonest things, which to remember is a part of evil

Plutarc. It is better for a man to amend himselfe by following the good example of his predecessors then to make his successors waxe worse by following his unthrifty vicious living

Cicero. The greatest fault in a man that is good is to approve evill rather then good, & the greatest evill in an evill man, is to condemn good for evill

Mar. Aur. The evill man is alwaies desired for his wickednesse to be dead: but the good man meriteth alwaies to have his death bewailed

That man seemeth good that is meek & gentle of condition, soft in words, and restfull in person, and gracious in his conversation

Hermes. The goodnesse that commeth of an ignorant man is like beards growing on a doughil

Diogenes. Vertuous and wel disposed persons love honestly, and shamefastnesse at all times, and in all places.

There is nothing so good, nor so welbeloved but course of time causeth us to leave it, to dispraise & abhor it, and finally to be weary of it

Good men bee caled to joy, and evill men bee drawn to pain.

The summe of all.

All goodnesse is given us from God above,
The author of vertue, grace, and good governance,
Whose love and lively light should ever move

Mankind, by good life, his glory to advance:
The goodnesse of God is of long continuance.
And those that be wise men and learned will say,
Nothing is good that may be taken away.

CHAP. IX.

Of Praise and Dispraise.

Diogenes. IT is meere wickednesse, to seek praise by counterfeited vertue.

Challenge not to thy selfe the praise of other mens inventions.

In al thy doings seek chiefly the Praise of God.

Plato. Apply thy selfe so now in vertu, that in time to come thou mayest therefore be praised.

Chrysost. When God is praised, & when thanks and praises be given unto him of men, then the more plentiful blessings are given of him, even for their sakes by whom he is praised: for he that blesseth God, maketh him debtor of a greater blessing.

Mar. Aur. Praise nothing that is not commendable, nor dispraise ought that is praise worthy.

He is greatly to be praised that leadeth an uncorrupt life, that loveth and feareth God, that is friendly to his friend, favourable to his enemy, temperate in his words, and restful in his person.

Praise honest and good things.

Praise not the unworthy, because of his vain riches.

Praise a man for that which may neither be given him, or taken from him, which is not his fair house, nor goodly garments, nor his great household, but his vertue, wisdom, and perfect reason.

Praise little but dispraise lesse.

He that to his noble linage addeth vertue and good conditions, is highly to be praised.

Anachar

Anachar. The good works of old and ancient persons are to be praised, rather than their white haires: for honour and praise ought to be given for the good life, and not for the white head.

If thou wilt praise any man because he is a Gentleman, praise his Parents also. If thou wilt praise him for his riches, that appertaineth to fortune. If thou praise him for his strength, remember that sickneſſe will make him weak. If thou praise him for his swiftneſſe of foot, remember that age will take it away. If for his beauty, it will soone also vanish away: but if thou wilt praise him for his manners, wisdom, and learning, that is his own, and neither commeth by heritage, neither altereth with fortune, nor is changed by age, but is alwaies one with him.

Pithagor. Do not such things thy selfe, as thou wouldest dispraise in another.

Protogeus. He that praiseth himselfe, and dispraiseth others is not worthy prayse.

Mar. Aur. In the multitude of men, there are few to be prayſed, and many to be dispraysed.

Nothing dispraiseth a man so much as his own prayſing, specially when hee boasteth of his own good deeds.

To be prayſed of evil men, is as evil as to be prayſed for evil doing.

Cato. If a man prayse thee, remember to bee thine own Judge

Tullius. We must beware we open not our eares to such as praise us falsely, nor suffer our selves to be flattered

None be in so much danger of flatterers as the Prince Noble men, and such as be in Authority

The cluster of flatterers walk in the Court

Ovid. If it were as painfull a thing for men to praise honest things as it is to do them, then should they be as little praised as followed.

If thou wilt dispraise him whom thou hatest, shew not thou art his enemy,

Seneca. It is a point of flattery, to praise a man to his face.

Diogenes. All things that are good, hath ever the preheminence in praise and comparison.

Unmeasurable laud and praise is to be reproved

It is sufficiene to praise and exalt a child, seeing his honest towardnesse, disposition, or aptnes, well proved by such things as are taught him.

Pride is cause of hatred, and sloth of dispraise.

Aristotle. As they which give willingly seeme to have but little them selves: even so they which praise otherfolks slenderly, seeme to desire to bee praised themselves.

Plutarch. Like as the famished for lack of other meat, are fain sometime to eat their own flesh: so many that are vain-glorious, are forced to praise themselves because no man will else.

Hermes. As the shadow followeth the the body, so praise followeth vertue. And as the shadow goeth sometimes before and sometimes behind, so doth praise also to vertue: but the later that it commeth, the greater it is, and the more of value.

Isocrates. Praise no man before death, for death is the discoverer of all his works. Life judgeth undirectly of death.

The Summe of all.

So vertuously endeavour thy selfe to live,
That men even worthily thy life may commend:
Counterfeit not vertue, for men will it reprive,
And praise thee for thy profit, if rightly thou intend.

Both

Both Praise and Dispraise on our living doth depend.
And as after the body there followeth a shadow,
Even so after Vertue, praise doth also follow.

THE SIXT BOOK.

Of the seven cardinall Vertues, following in their order, against the seven capitall Vices; commonly called the seven deadly sinnes.

CHAP. I.

Of Humility and Gentlenesse.

Humility for her excellency should bee the sister of true nobility.

God hath most respect unto them that with humblenesse of heart, cast themselves lowly before the presence of his majesty.

Propertius. Like as lowlinesse of heart, maketh a man highly in favour with God: even so meeknesse of words make him to sinck into the hearts of men.

The vertue of humility encourageth to attain truly the Law of God: and maketh apt and meet vessels to receive the spirit of God.

Pontanus. Nature giveth unto age estimation & authority: but meeknesse of heart is the glory both of youth and age, and giveth unto them both dignity and honour.

Seneca. That man is worthily counted happy, which the higher that fortune hath advanced him

in ſubſtance and dignity: ſo much the more lowly he valueth his courage.

Gregor. He that doth gather vertues together (for eſtimation and comlineſſe) without the vertu of humility, doth as he that openly beareth fine powder in a rough and boyſtrous winde.

Alex. Sev. Gentleneſſe and affability are worthy vertues, that cauſeth men to be heartily and dearly beloved.

Nothing ſurely more entirely and faſtly joyneth the hearts of ſubjects to their Prince or Soveraign than mercy, affability and gentleneſſe.

Cicero, Among many vertues belonging unto Princes, none is ſo proper unto them, or ſo honorable and princely, as timely to help ſuppliants, to comfort the afflicted, to encourage them, and to deliver men from danger in their diſtreſſe.

Nothing breedeth ſo great deformity in a Prince as to joyn unto his high eſtate and authority, the noyſome bitterneſſe of his hard and evil tempered nature.

They do ſeem indeed wel to inſtruct and advertiſe us, which give this admoniſhment unto us: that is to ſay, the higher we be in authority, ſo much the more gently & lowly wee ſhould behave our ſelves: for nothing is more ſeemly or commendable in a Prince or a Noble man, than vertue, gentleneſſe, meekneſſe and humility.

Cruelty & gentleneſſe be two contraries: the one is of al men hated, and the other beloved: for cruelty is an enemy mercileſſe unto the mild nature of man. Men are not in any thing more like unto God, than in gentleneſſe & humility, which moſt plainly conſiſteth, in doing good one to another.

Live gentle with thine underling, as thou would eſt

eſt thy betters ſhould live with thee, and do to al men as thou wouldeſt be done by.

Seneca. Love gentleneſſe and hate cruelty.

If thou wilt correct any man do it rather with gentleneſſe than with violent extremity. Vſe meaſure in al things.

Think not thy ſelfe to be that which thou art not: nor deſire to ſeeme greater than thou art indeed.

Be gentle and loving to every body, flatter none be familiar with few, be indifferent and equal towards every man, be ſlow to wrath and ſwift to mercy and pity.

The gentle and lowly perſon, cannot be hated.

The gentleman gently intreated, is content to do al things, but the vile natured man familiarly uſed grudgeth at al things.

Give place to thy betters and to thy elders. Be not high minded. Pleaſe every body Be ſerviceable to every body. Do not that to another, which thou thy ſelfe hateſt. Get by perſwaſion, and not by violence. Hate violence Be gentle in thy behaviour, and familiar in communication.

It belongeth to gentlenes to ſalute gladly them that we meet: and to familiarity to talk with them gently and friendly.

Ariſtotle. Avarice is the thing that taketh away the name of gentleneſſe.

Seneca It is due to render deſerved thanks.

It ſeemeth to be uncomely and great ungentleneſſe, for a man to be unthankful

Humility and gentleneſſe wil rather of a friend have the beſt, than fore-think the worſt

If thou deſire that thy friends love may continue, be courteous and gentle towards him, both

in

in speech, and also in manners: forbear him in his anger, reprove him gently in his errour, and comfort him in his adversity.

Like as pride slayeth love, provoketh disdain, kindleth malice, confoundeth justice, and subverteth weales publick, even so gentlenesse, affability or humblenesse, do stirre up affection, augment benevolence, increase charity, support equity, and preserve most surely Countries and Cities.

The Summe of all.

Humblenesse and affability are two worthy vertues,
That most happily purchace friendship and favour,
Yea, even Princes, and Rulers that these vertues doe use
Cause subjects to obey them, and give them due honor
Hate crueky, be lowly and of gentle behaviore:
For as pride slayeth love, & ingendreth all wickednes,
So love lively flourisheth by the meanes of humblenes.

CHAP. II.

Of Love and Charity, two mental vertues.

Seneca. IT is not possible to do any thing well without love.

Hermes. Constant love is a principall vertue.

Without love no vertue may be perfect.

Plato. He that lacketh love, ought not to be regarded.

Propertius. True love is that which is not idle but worketh to serve him whom he loveth.

Socrates. Love all men, and be in subjection to all Laws, but above all things, love and obey God.

The greatest argument of godly love is, to love that which God willeth: and not to love that which God loveth not.

Alex. Sev. The true lover of God (which is properly the charitable person) is under no rule, but he is Lord above all inventions, all precepts, and

all

all commandements, that God hath given to man; for charity hath no bond.

Socrates. He erreth in mine opinion, that preferreth feare before love: without the which nothing either with God or with man, may long endure or abide.

Tullius. We are bound to love, maintain, and preserve, the common attonement and fellowship of all mankinde.

The nature and favour of grace is farwhest off of all things from selfe love, seeking nothing lesse than her own commodity, but rather respecting the commodity of others.

Pacuvius. No man loveth God, that enforceth to will anything contrary to Gods will. He perfectly loveth not God, that doth any thing without God. He perfectly loveth not God, that thinketh any thing beside God. The perfect love of God, cannot stand with care or study for this life. The perfect love of God, abideth not the coupling with any other love. The perfect love of God knoweth no affection to kindred: it knoweth no difference between poore and rich, it knoweth not what meaneth mine and thine, it cannot divide a foe from a friend: for he that truly and perfectly loveth God, must love God alone, nothing besides God, nor with God, but love all indifferently in God and for God.

There are two kinds of love, the one natural & the other heavenly.

The good lover loveth his soul better than his body.

The evil lover loveth his body, & not his soul.

Pythagor. A man of feeble courage annoyeth himself lightly with that which he loveth.

Homer

Hermers To be loving to him that hurt us, is the moſt acceptable thing in the ſight of God that a man can do. Thou ſhalt be beloved of God, if thou follow him in this point: In deſiring to do good to all men, and to hurt no body.

Mar. Aur. There is true love where is two bodies ſeperate, and but one heart together.

Love is payed with love.

Pithagor. Small ſubſtance increaſeth where concord reigneth: by diſcord, great things are ſcattered, and come to naught.

Of love mixed with mockery, followeth the fruit of infamy.

There be five waies noted of loving one another of the which number one way is praiſed, three bee utterly diſpraiſed, and one neither praiſed nor diſpraiſed. Firſt a man may love his neighbour for Gods ſake, as every good vertuous man loveth every man. Secondly, a man may love his neighbour for natural affection, becauſe he is his ſon, his brother or kinſman Thirdly he may love for vain glory, as if he looked of his neighbour to be worſhipped, or advanced to honour. Fourthly, a man may love for covetouſneſſe, as when he cheriſheth and flattereth a rich man for his goods, or when he maketh much of them that have done him pleaſures, or may do. Fiftly, and laſtly, hee may love for his ſenſual luſt and appetite, as when hee loveth for delicate fare, or elſe when his minde fooliſhly runneth and doteth upon women The firſt way to love his neighbour for the love that he beareth to God, is only worthy to be praiſed. The ſecond way, naturally deſerveth nither praiſe nor diſpraiſe. The third, the fourth, and the fift, to love for glory, advantage, or pleaſure, al three be utterly naught.

Like-

Likenes of manners maketh stedfast & perfect loue.

Seneca. Of all things the newest is best, save of loue and friendship: which the elder that it waxeth, is ever the better.

Too much selfe-loue is cause of al evil.

Repentance is the end of filthy loue.

Lewd loue is the businesse of loyterers.

Loue cannot be mingled with fear.

There is nothing so dark, but that loue espieth.

Loue leaveth no danger unattempted.

It is impossible for a servant to be diligent that loveth not his master.

Mar. Aur. He that hath a whole and clear heart without inforcing uttereth loving words: he that hath an evil heart always overcometh others with words of malice.

That person that is entirely beloved, causeth ever great griefe at his death.

As one bird loveth another, and one beast another, and one wise man another: so one foole loveth another.

Love peace, maintain concord, be merciful to ye penitent, despise not thine underling.

Socrates. The love of a foole is more noysome than pleasant.

Aristippus. Haunt not too much thy frinds houses, for that engendereth no great love: nor be not long from thence, for that engendereth hate, but use a mean in al things.

Love between neighbours suffereth to be mitigated with water: but it is requisite that the love of the Prince and the people be perfect and pure.

Aristotle. There is no perfect love, where is no equality between lovers.

It is better for a man to love good fellowship than money.

Mar. Aur.

Mar. Aur. Love in young blood, in the spring time & in flourishing youth, is a poyson that forthwith spreadeth into every veine: it is an heard that by and by entreth the intrails: a sownding & incontinently mortifieth all the members: and a pestilence that assaileth the heart, & finally it maketh an end of all vertues.

The great voice outward is a signe of little love inward: and the great inward love keepeth silence outward.

The old lecherous lover is a Leech with a white head and a green taile.

Plato. As in every place Vice flourisheth somewhat to cleave to, so Love is very seldome without a subject.

Hermes. Like as fire wasteth the fire-brand, so doth scarnfulnesse waste love between friends.

Better are the stripes of him that faithfully loveth, than the deceitfull kisses of him that hateth. This is the just ordinance of God, that he that loveth shall have an end, and it that is beloved shall take an end, and the time that we are in shall also end: then it is reason that the love wherewith we do love shall end likewise.

Charity is a good & gracious affect of the soule, whereby mans heart hath no fancy to esteeme, value, or ponder any thing in this wide world beside or before the care and study to know God.

God as he himselfe is all Charity and Love, and the only beginning of all goodnesse: so there floweth freely from him, as from the only fountain of his grace into the heart of man (the instrument of all grace) all good motions to work well, and that freely, lovingly, and of good will, by the power & freedome of his spirit, without respecting of merit

whereby

thereby or justification: but reverently (with all joyfulnesse) rendering and seeking the only glory of him, by whom (through grace) he is so freely & mercifully justified, made righteous and saved.

Chrysost. Charity is the child of Faith.

August. Good works make not a man justified or righteous: but a man being once justified doth good works.

No deserts of men can have place before the grace of God.

Charity is not like one vertue, but is such a thing, that by many degrees of divers vertues it must be gotten, as the final conclusion of al labour and travel in vertue.

All Charity is Love, but it is not true, that al Love is Charity

Charity maketh men to forsake sin and imbrace vertue.

Charity is the whole perfection of a good man.

Charity maketh a man absolute and perfect in vertues.

The filthy effects of bribery, hindereth greatly the work of charity.

As covetousnesse, bribery, and extortion are never contented, but needy: so charitable liberality is evermore blessed with plenty.

By our charity with God, wee learn what is our duty towards men.

The two wings wherewith a man flyeth unto God, be these: if thou forgivest him that hath offended thee, & dost help him that hath need of thee.

How can charity to man stand, when charity to God (which is obedience to his will) is overthrown.

Six things here following are specially to bee noted

noted, that in what man soeuer any of them do reign, there abideth not in him any spark of Gods charity: First look upon the unmerciful and cursed man, that being voyd of pitty cannot forgiue, but still boyleth in his appetite to be auenged. Secondly, look upon the enuious stomack, how he without rest fretteth in coueting the sight of his hurt whom he so cruely spighteth. Thirdly, look upon the insatiable glutton (without godly regard) how beastly prouideth his belly-cheare. Fourthly, look upon the filthy Lecher, how busie he is to compasse his ungracious thoughts. Fiftly, looke upon the wretched Couetous man, how without reason & good order, he continualy scrapeth, and beateth his brain to gather gaines. Finally, look upon the Ambitious & hauty hearted fellow, how dusily he bestirreth him to get promotion & worshyp. These kinde of men through their vain and corrupt fantasies (not possessed with the grace and charity of God) bee no lesse greedy to satisfie these their unsatiable desires, than the hungry & thirsty bodis through natural necessity seek to be refreshed.

Whosoeuer feeleth in his heart any power of title of hatred or enuy, for any manner of cause against any man, that person may be wel assured that he is not in charity with God.

Charity is a word much used with every man, and woman, but not so wel perceiued, as it is commonly spoken.

Plutarch. Like as fire in an instrument, without which few works can be finished, so without charity nothing may be wel done and honestly.

Like as God and the Children of God are alwaies knowen to be al one in charity, mercy, pitty, patience, long-suffering, wishing welfare, health and

and life to every man: so the Devil, and the children of the Devil are known to be alwaies one, by their envy, spight, and malignity, by their cruelty, tyranny impatiency, swift revengment, oppression, impoverishing, and spoyling, hinderers of health, and very murtherers.

The Summe of all.

In this life, of Love there are two kinds,
That draweth men to joy and pain:
On filthy Love some set their minds,
And godly Love some men retain,
The wicked do count such love but vain:
But Gods heavenly love and charity
Purchaseth th' everlasting felicity.

CHAP. III.

Of Patience, a mentall Vertue.

PAtience is a noble Vertu, appertaing as wel to inward as to exterior governance, and is the banquisher of injuries, the sure defence against al the affects and passions of the soul, retaining alwaies glad semblance in adversity and dolour.

The means to obtain patience, is by two things principally: a direct and upright conscience, a tru and constant opinion in the estimation of goodnes, which seldom cometh only of nature except it bee wonderful excellent, but by the diligent study of very Philosophy (not that which is sophisticate, and consisteth in sophismes) nature is thereto prepared and holpen.

Socrates. Patience and good beliefe in God maketh a man victorious.

He is perfectly patient, which in his fury can subdue his own affections.

Ambrose. Better is he that contemneth injury,

than he that sorroweth: for he that contemneth it as he nothing felt it, passeth not for it: but he that is sorrowful is therewith tormented, as though he felt it.

Epictetus. Sustain, abstain: sustain and bear adversity: and abstain from al evil and filthy pleasures and pastimes.

Mar. Aur. It is oftentimes seene that it cannot faile in a man that can suffer and hath patience, to have vertue and force.

He is worthy to be called courageous, strong & stout, who doth not only with patience suffer injuries, rebukes, and displeasures done unto him, but also doth good against those evils.

One of the vertues that a wise man ought to have (wherein he shal be known as wise) is that he can suffer wel: for a man that can suffer wel, was ever wise and wel manered.

He that is patient & sober shal never repent him.

Hermes. Be patient in tribulation, and give no man cause to speak evil of thee.

Let not thy heart faile thee although Fortune turneth her face a while from thee: but patiently beare the time: for merry eventides oftentimes follow careful mornings.

Receive patiently the words of correction, although they seeme grievous.

In suffering afflictions patience is made strong.

Patience & perseverance are two proper notes whereby Gods children are truly known from hypocrites counterfeits, and dissemblers.

Humility, Patience, and Fair-speech are the pacifiers of wrath and anger.

Mar. Aur. The travels that come of necessity ought with good courage to be endured.

Be constant and patient in adversity, and in prosperity wary and lowly.

The best way for a man to be avenged, is to contemn injury and rebuke, and to live with such honesty and good behaviour that the doer shal beat the last therof avenged, or at the least lose the fruit of his malice, that is to say, shal not rejoyce and have glory of thy hindrance and dammage.

Even as iron, except it be often scoured, will soon corrupt and wax rusty: so except the sinful heart of man, and his flesh, be often scoured with the whetstone of adversity, they will soon corrupt and overgrow with the rust of al filthinesse and sin.

The Summe of all.

Patience is a Vertue both noble and necessary,
Appertaining to the inward, and exterior governance
Patience is a vanquisher of approved injury,
A sure rock of defence against all disturbance.
This Vertu therfore to obtain give diligent attendance
By 2 things thou shalt learn it to thy comfort in distres
An upright conscience & constant esteeming goodnes

CHAP. IV.

Of Diligence, Agility or Quickneſie.

Aristotle. HE that diligently attendeth to his busines, never repents him, but bringeth al his works to a perfect and good conclusion.

Diligence & carefulnes are the keys of certainty

Seneca. Diligence quickly dispatcheth al things

Hermes. Diligent purveyance is a great surety

Cicero. There is nothing so fearful unto wise and circumspect men, but by diligence it may bee foreseen, and happily brought to passe: neither is there any evil, but that it must readily fal upon

those which be vndiligent, careleſſe, and ſluggiſh

Cicero. They which wil come to an happy eſtate, muſt diligently labour in this world.

God which is immortal, doth (as it were) ſell all things vnto vs for our labour and trabel.

Saluſt. A thouſand evils do afflict daily that man which hath to himſelfe an idle and improfitable carkaſſe.

There was neber any man that obtained renown by his careleſſe ſluggiſhneſſe.

Virgil. Diligent labour prebaileth mightily: yea, it obercometh all things.

Thoſe ſtudies which ſeeme laborſom in youthful yeares, are made pleaſant vnto old age

By the deceitful poyſon of ſloath, berty being obercome, it yeeldeth to the breach of confuſion, and falleth on a ſudden to vtter decay.

If by diligence thou ſhalt bring any noble thing to paſſe, thy labor ſhall ſoon be ober paſt and gon, but thy glory ſhall ſtill remain: and if at pleaſure thou accompliſh any vile act, the remembrance doubtleſſe of the villany ſhall ſtill remain, eben when thy pleaſure is far paſt and gone.

The waking eye, and wel occupied hand, attaineth of right vnto many great things.

Terence. We know that there is nothing ſo eaſie but it wil ſeeme hard, if it be not with cheerfulneſſe taken in hand.

Nothing vnto man is ſo hard but by diligence it may eaſily be found out.

Diogenes There is nothing ſo good to make a horſe fat as the eye of his maſter, neither is there ought better to make land fertile, than the ſteps of the owner, that is to ſay the maſters diligence.

Demoſthe. By danger, dread, and doubtfulneſſe,

diligence

diligence is greatly hindred.

Alex. Sev. It oftentimes happeneth that they which be slacke & undiligent in doing their duties at the beginning, after that they have been admonished thereof, either by their friends, or by the goodnesse of their own proper wits, they have been industrious and very diligent. Contrariwise others which at the first have been quick with a marvelous dexterity and promptnesse, they have afterward by little relented: yea, and having gathered together (as divers have) good estimation & abundance of substance, have withdrawn themselves from painful affaires, and at the last, be to no man, but only to themselves, profitable.

Pittachus. Nothing shal cause a man more diligently to do his duty, than to think what he would require of him that is inferior to him

Musonius. He that is diligent shall enjoy the the profit of his labour and diligence.

The Summe of all.

Diligence is a quicknesse and liveliness of minde,
Whereby all things are finished most aptly:
Diligence doth always this commodity finde,
It never repenteth but endeth most gladly.
Careful diligence is the key of certainty,
And as with diligence men do their businesse,
What reward shall follow the end will expresse.

CHAP. V. Of Liberality.

Aristot. LIberality is as well a measure in giving as in taking of mony & goods.

Liberality is not in the multitude or quantity of that which is given, but in the habit or fashion of the giver.

It is Liberality to give according to a mans ability.

Tullius. That is not to be approved Liberality, wherin is any mixture of avarice or rapine, for it is not properly Liberality to exact unjustly, or by violence or craft to take goods from particular persons, and distribute them to a multitude: or to take from many unjustly, and enrich therewith one person or a few: for the true precept concerning benefits or rewards is, to take good heed that he contend not against equity, nor uphold any injury.

Wonderfully is the love of the multitude stirred with the fame and opinion of liberality, bountifulnesse, justice, and faithfulnesse, and of al those vertues which appertain to the mildnesse of manners and gentlenesse.

Valeri. Max. There be two fountains which do approve liberality, that is, a sure judgement and an honest labour.

Aristotle. He only is liberal, which distributeth according to his substance.

Liberality taketh the name of the substance of the person from whence it proceedeth. For it resteth not in the quality or quantity of things that be given, but in the natural disposition of the giver.

Theophr. It should seeme that as man being the most precious & goodly creature of al others upon the whole earth and so in large manner wonderfully endued with divine grace from the high God above, should in such wise most earnestly regard his estate and creation, that not only (as a Lord over them) to have and enjoy the pleasures of them (for his sufficient and needful purpose) but also most lovingly with al diligence to see to the relief and comfort of those that by creation are like unto himselfe.

Liberality

Aristot. Liberality in a Noble man, is to bee commended, although somewhat it exceed the termes of measure And if it be well and duly employed, it requireth perpetual honor to the giver, and much fruit and singular commodity thereby encreaseth. For where vertuous and honest men be advanced and weldarded, it stirreth the courages of them that have any spark of vertue, to encrease therein with all their force and endeavour; wherefore next to the helping and relieving of a comminalty, the most part of liberality is to bee employed on men of vertue and good qualities: wherin is to be required a good election and judgment, that for hope of reward or favour (under the cloak of vertue) be not hid the most mortal poyson of flattery, Liberality whith is upon flatterers employed, is not only perished, but also spilled and devoured.

Seneca. He is liberal that delighteth more in good renown than in mony.

Socrates. A liberal man cannot be envious.

He that is liberal cannot live amisse.

Give liberaly for thy profit.

As liberality maketh friends of enemies: so pride maketh enemies of friends.

They that be liberal, do with-hold or hide nothing from them whom they love; whereby love increaseth, and friendship also is made perpetual and stable.

Hermes. He that is liberal neglecteth not his goods, nor giveth it to al men, but useth it so, as he may continually help others, and giveth when & where, & on whom it ought best to be imployed

Tullius. Liberality & beneficence be of such affinity, that the one may never from the other be le-

parate: for employment of money is not liberality, if it be not for a good end or purpose. Beneficence is never taken but in the better part, and is taken out of vertu, but liberality cometh out of ℞ coffer.

Alex. Sev. Liberality causeth men to be greatly marvelled at.

Tullius. A liberal heart is cause of benevolence, although sometime perchance power lacketh.

That same liberality that standeth in travel & diligence, is both honest, and also spreadeth farthest, and is able to profit most.

Pacuvius. It is the greatest part of Godlinesse, to knowledge the liberality of Gods goodnesse towards us: and to give only praise to him, from whence all things are yeelded to our reliefs.

The Summe of all.

Liberality is a certain measure,
That springeth of favour, friendship, and amity;
In giveing or receiving land or treasure,
After a mans substance or ability:
But chiefly in comforting the poore and needy,
For that is Liberality in very deed,
To help the poore miserable in time of need.

CHAP. VI.

Of Temperance and Moderation.

Photi. TEmperance is enemy to lust, & lust is a wayting servant unto bodily pleasure.

Temperance is a noble Vertu, and chiefly appertaineth to the honourable estate of mankinde, whereby the Princely governor, Reason, (which reigneth like a King in man) is known to beare sway in man: whereby is happily tempered al his doings, & thereby he differeth from the beasts.

Boetius. Temperance calleth a man back from al

gl grose affects and carnal appetites, and letteth him not exceed neither in foolish rejoycing, nor in ungodly sorrowing.

Isocrat. Grose affections & lusts, are either utterly to be refused, or else with moderation to be used.

Plutarch. He is to be called a temperate and moderate person, which not only hath power over his wanton and corrupt affects, but so endeavours also himselfe, that in his Country he is chargeable to no man, to no man cruel or grievous, neither to any man dangerous.

For he is tempered with the light of the heavenly grace, he is of nature familiar and gentle: he is easie to men that will come and speak with him: whose house is unlocked, not shut, but open to all men, where every man, as it were in tempests and stormes, may repair for their relievement and succour

Anarag. Youth untemperate and full of carnal affections, quickly turneth the body into age, to be full of infirmities, foule and feeble.

Cicero. When the unbridled carkasse or fraile flesh of man is not well tempered or discreetly ruled but overmuch cherished, set at liberty and pampered, then is the soul the lesse regarded or looked upon, but abideth in most deformed state and miserable. And the more delicately the body is handled the more stubbornly it wrastleth against the minde and doth cast it off, even as a Horse too well cherished useth oft to cast his rider. The heavy burthen of the body sore oppresseth the minde,

Temperance is the pacifier of all tumults.

He cannot commend temperance, which thinketh that the cheefe good thing consisteth in pleasure, for temperance is thereto enemy.

Cicero

Cicero. As temperance doth mitigate al groſe appetites, and cauſeth them to be obedient to reaſon, and doth preſerve the iudgement of the minde, ſo intemperance is thereto an enemy, for it greatly troubleth and inflameth much the minde.

Tullius. If thou wouldeſt conſider the excellency of mans nature, and the dignity thereof thou ſhouldeſt wel perceive how foul & diſhoneſt a thing it is to bee enclined to lechery immoderate eating and drinking, and to live looſely and wantonly: and contrarily, how honeſt, fair, and commendable a thing it is to live continently, temperately, moderately, and ſoberly.

Thucid. He is worthy to be called a temperate and moderate perſon, which firmly goberneth and bridleth (through reaſon) the vice of ſenſuality, & al other groſe affections of the minde.

The Summe of all.

Of all noble vertues that God giveth to man,
And whereby (as reaſonable) he is known from beaſts,
Temperance is of force (apprehend it who can)
To bridle groſe effects, which the wiſe deteſts.
It preſerveth us from exceſſe at banquets, and at feaſts
It offereth alſo to a contented minde,
To take with thankfulneſſe ſuch as it doth finde,

CHAP. VII. Of Chaſtity.

Proper. Chaſtity, purity of life, continency, or refuſing the corrupt pleaſures of the fleſh, and of this world, are precious in the ſight of God, and do poſſeſſe ſuch as keep their bodies clean, & undefiled, & in life refrain from al evil.

Chaſtity is the beauty of mans life.

Chaſtity and purity of life conſiſteth either in ſincere virginity, or in faithful matrimony.

The firſt degree of Chaſtity is pure virginity, & the ſecond faithful matrimony.

Abstinency & Continency are two forcible vertues against Averice and Lechery, two capital vices: which being refrained by a Noble man that liveth at liberty and without controulment, procureth unto him (besids the favour of God) immortal glory: and that City or Realm hath long prosperity, whose Governors are not acquainted with these vices: For as Valerius Maximus saith, wheresoever this fervent pestilence of mankinde hath entry, injury reigneth, reproach and infamy spread and devour the name of Nobility

Thesilius. That thou mayst avoyd filthy love, a dissolute and libidinous life, with other kinde of filthinesse embrace that love which God alloweth, and keep chastity and purity of life, which consisteth in sincere virginity, or in the faithful state of matrymony

Apulcius. A chaste heart (which is only seene & approved of God) is most precious and blessed in his sight, and therefore deserveth of al men so far forth to be wel judged or condemned, as the words uttered from the mouth, the manner of outward gesture, the usage in eating and drinking, and the order of apparel, seemeth to be honest, modest, temperate, and seemely

A wise man when he is once stirred up to the unnatural desire of wanton and unclean things hee will by and by charge himselfe with the loathsome state of filthinesse, and will flie (to his power) even from the very secret and inward consent of them, and much rather from the committed fact

Mulonius, It must needs be a point of great continency, and integrity (if it be possible for any man) not to be caught with the intisements of vaine beauty, comelinesse of body, outward & gay

glory

glory, nor with the vain pleasures of the World, but to be restrained by the respect of justice, equity cleanesse, and chastity: yea, and with the bridle of the fear of God, not to consent to corrupt concupiscence, which doth in that sort deceive them (specially all carnal men) and blindeth right judgement in them.

Socrates. Some men there be whom bodily lust tickleth not at all; such men ought not by and by to ascribe that unto vertue, which is an indifferent thing, for not to lack bodily lust, but to overcome it is the office of vertue.

Neither suffer thy hands to work, nor thy tongue to speak, nor thine eares to heare that which is filthy and evill.

Beware of the baits of wanton women, which are laid out to catch men, for they are great hinderance to him that desireth wisdom.

Fly from filthinesse of life.

At thy Table let all things be pure, chaste and holy, even as he is holy whose gifts thou shalt there have in hand.

Cassidorus. There be six things that preserveth chastity, sobernesse in diet, labour, plain and thinne apparrel, bridleing the senses, that is to say, the five wits: also little communication, and that with honesty, and eschewing opportunity of the person, the place, and the time.

August. Where necessity is joyned, or layd unto chastity, there authority is given to lechery, for neither is she chaste which by fear is compelled, neither is she honest, which with need is obtained.

Bernard. Chastity without charity, is a Lamp without Oyle: take the Oyle away, & the Lamp giveth no light: take away charity, then chastity pleaseth not at all.

Ponta-

Ponta. That man whose minde is wholly dedicated to the use of vertue, purity of life, & despiseth the vanities of this short life, most certainly prevaileth, and obtaineth salvation in the end.

The Summe of all

Because flesh is frail and procureth filthiness,
And worketh with woe the souls dormity,
It behoveth in time to eschew such wickedness,
And willingly to imbrace the use of chastity,
Handle not, bear not, nor speak that is filthy,
Detest from the heart Women light and wanton,
For many by their baits are brought to destruction.

THE SEVENTH BOOK.

CHAP. I.

An Admonition to avoyd all kinde of Vices.

THe causes of all inconvenences and hurts that may happen to man, are his own vices: which bringeth him into the hatred both of God and man, yea, and of himselfe also at the length. Wherefore the Philosophers above all things ever abhorred them, and by all means indevoured to quench and destroy them, both in themselves and in all others. And although there be sundry sorts of vices, some natural, some unnaturall, & some against nature: I think it not needful to distinguish them, but because they are all evil, I therefore endeavour to make them all abhorred, wherefore I have in this Book gathered the

the sayings of Philosophers concerning the vilenesse & corruption of the most part of them: shewing what detriment and hurt commeth through them, which I wish that al men would diligently note, lest not being warned by other mens harmes they do (through their own) teach others to beware

CHAP II.

Of Vice, Sinne, and Wickednesse

LIke as Vertue is a garment most comely and precious, whereby the soule is garnished, to the glory of the most high God: so vice and wickednesse is filthy, abhominable, and uncomely: which corrupteth and destroyeth the soul, contrary to the will of God

Mar. Aur. Cursed is the man that knoweth not to be a man, but maketh himselfe lesse than a man by his Vice

Anaxag. The life of that man is wicked, that many bewaileth: and in whose death every man rejoyceth.

Protogeus. As there is nothing upon the earth better than good creatures: so there is nothing worse than vicious and wicked men

Aristotle. They that be daily inclined and utterly disposed to vice and wickednesse, shal not at any time increase in riches, nor profit in any science

Al such as for the multitude of their sinnes and wickednesse are hopelesse, and such as have committed thefts and slaughters, with such other like wickednesses; the justice of God, and their own deserts damn themselves unto everlasting death, from the which they shal never be delivered.

If thou hast wickedly sinned, repent thee speedily, and tarry not til the morrow

Plato

Plato. Woe be to that wicked and sinful man which hath not power to turne from the filthy works of fleshly and vain pleasures, which hinder him from the blessed estate, and keep back his soul from the presence of God.

Mar. Aur. It is meet wickednesse to change or alter good lawes, to make strife, and raise noyses, to abate nobleness, to exalt the unworthy, to banish innocents, and honour theeves, to love flatterers, and dispraise them that be vertuous, to embrace delights, and tread vertue under foot, to weep for them that be evil, and laugh them to scorn that be good: and finally, they are al wicked that take vice for their mother, and vertu for their stepmother.

It is very wickednesse to seek praise by counterfeited vertue,

Hermes. Sin, and seek wickednesse where thou knowest God is not.

An evil man is neither his own friend, nor yet any other mans.

Aristotle. It is great corruption unto the people to have a vicious and corrupt Ruler.

Beware of sin as the serpent of the soul, which spoyleth us of al our ornaments and seemely apparrel in Gods sight.

If thou dost not intend to do good, yet at the least refrain from doing evil.

Plato. Flie and eschew thine own vices, and be not curious to search out other mens,

Think al things may be suffered save filthinesse and vice.

Mar. Aur. As we are set in divers pleasures by our vice, so we fal hourely into divers miseries, and are noted, to our great infamy.

Diogen.

Diogenes. Nothing is evil but that which is coupled with some vice and wickednesse.

He that is rooted in sin, will not be corrected.

Plutarch. The evil which vicious persons do in the company of a Prince are reputed his.

Use not familiarity with any vicious person.

Hermes. Rulers and men in authority sinne exceedingly, that give others licence to sinne.

Without comparison he is worse that favoureth evil, than he that committeth the evil: for the one proceedeth of weaknesse, and the other of malice.

It is hard for a man having licence to sin, to keep himselfe there-from.

Anacharsis. Sinne plucketh the soul from God, whose Image the soul should beare.

Plato. Through sin and wickednesse kingdoms are altered and changed.

Iuvenal. Through sinne Princes are removed from their royal seat and dignity.

Sin is an act straying from the order of the end unto which it should be directed, contrary to the rule either of nature, or of reason, or of the everlasting Law.

Ambrose. Sin is the breach of Gods Law, and disobedience of the heavenly Commandements.

August. Sin is either that which is spoken, committed, or covered, contrary to the everlasting Law.

Sinne (like an evil tree) hath many branches, as the love of our selves, the love of pleasure, of whoredome, drunkennesse, and gluttony, the love of glory, honor, ambition, and such other vices: and upon this wicked rabble & such like, crafty concupiscence waiteth as a servant at inches, applying to each of them the objects of their kinde. And if it be obeyed, there must also needs bee suffered

the

the rule and government of sin: for experience often teacheth that in this respect the malice of concupiscence is great, and therefore not to be spoken.

There be three things that cause us to sinne: first, foolishly to flatter our selves, and think that God seeth not our sinnes: secondly, to perswade our selves that God careth not for our sinnes: thirdly because wee waigh not Gods justice, but respect him only to bee mercyful, and will of purpose bee more sinful.

He that is in servitude to sin, the strength thereof and the power of Sathan is such, that no vertue or strength of man, no nor the strength of any celestial spirits can do any good, or help to make him free: for it is only the power of the heavenly and most mighty Spirit of God, that freely purgeth the hearts of men, and freeth them from the bondage of sinne and Sathan.

The wickednesse of mans life maketh the spirit of God dull in the heart of man, that is, not to worke in him according to his divine nature.

Where sin by authority is duly punished, there the country and people are most happy and blessed.

Cities are well governed when the wicked bee punished.

The feeble are defended from the mighty, and the true from the untrue, by the vertue of Justice: which also rooteth out the wicked from among the good.

He is a vicious person that intendeth only his own profit.

Plato. Thou canst not alwaies keep thy sinne and wickednesse unspied, though for a season it be secret and hid: for Truth, the true daughter of God and of Time, hath sworn to detect sin and vice.

Mar. Aur. They that be evil, be alwaies doubly evil, because they bear armour defensive to defend

their own evils, and armour offensive to assaile the good manners of others

Hermes. It is better to suffer death, than by compulsion to do that which is evil.

There is but one way to goodnesse, but the ways to evil are innumerable.

To be much inquisitive about others offences, is a signe of an evil disposition.

Mar. Aur. The greatest evil of all evils is, when a man forgetteth that he is a man, putting reason under foot, straining his hand against Vertue, and letting Vice rule the bridle.

What dost it profit thee to have an expert tongue, a quick memory, and clear understanding, great science, profound eloquence, or a sweet stile, if with these graces thou hast a wicked will.

Socrates. Rulers by using viciousnesse destroy not only themselves, but all others besides, that are under their governance.

Plato. He is no good Governour that commandeth others to avoyd Vices, and will not leave them himselfe.

Hermes. Vertue cannot be seen in a man except he first put away his vices.

Seneca. As some poysons are so contrary by nature, that one cureth another, so it is likewise of deceits and vices.

Plutarch. He which giveth riches or glory to a wicked man, giveth wine to him that hath a Feaver.

Virgil. If they be miserable which have cruell Masters, although they may go from them: how much are they more miserable that serve their Vices as their masters, from whom they cannot flie?

A thousand evils do follow wickednesse, but specially that most wretched torment and vexation of a guilty conscience.

Sinne

Sinne accuseth to eternal death.

An hundred tongues and mouthes as many,
Although I had with eloquence high:
And though my voyce all Iron were
In strength, yet could I not declare
The vice of men, nor yet can tell
What pains therefore they suffer in hell.

As the hearts of the wicked are altogether hardened and impenitent, so they heap up displeasure unto themselves against the day of wrath, and the terrible appearing of the just judgement of God.

The match to kindle against us the fierce fire of Gods wrath, is our sins.

Cato. The fault committed is of our selves, but God is blameleſſe.

He is a foole that committeth sinne: he is wise that repenteth him of his sin, but he is to be counted most wise that flieth from the fact of sin.

Arnobius. Every sin is conceived first in the heart, and afterward finished in word or fact.

The heart of man is defiled and unclean: and all the sins committed by men proceed from thence, as from a fountain of all evil and mischiefe.

Plato. Like as the fire which feedeth upon corrupt things, despiseth the sweet and pure hearbs: so wickednes doth follow the wicked disprayling al goodnes.

As in every Pomgranate there is some grain rotten: so there is no man but hath some evil condition.

Socrates. Like as one branch of a tree, being set on fire, kindleth all the rest: so one vicious fellow destroyeth a whole company.

Hermes. As men for their bodily health do abstain from evil meats: so ought they to abstain from sinne for the salvation of their souls.

As to the good their goodnesse is a reward: so to the wicked their wickednesse is a punishment.

The Summe of all.

As the soul which by vertue is chiefly garnished,
Doth shew and set forth Gods eternal glory:
So the soul that with vice is replenished,
Forgetteth God, and sinneth most wickedly:
Embrace then vertue, for vice is most filthy,
And vertue at no time in man can shine clear,
While vice and wickednesse in him shall appear.

CHAP. III.

Of Ignorance, and Errour.

Plato IGnorance is a madnesse of the Soule, which while it laboureth to attain the truth, is confounded in the knowledge of it selfe.

Great is the hurt that hath chanced by ignorance.

They which be ignorant and of evil disposition, be unhappy: For where ignorance and sinne is, there infelicity and misery most plainly appeareth.

As the light of godly knowledge encreaseth vertu, and worketh a godly life: so the darknesse of ignorance hindereth vertu, and increaseth a wicked life.

There is nothing worse than to live beastly and out of honest order, and the greatest and most evident cause and token thereof is, the sin of ignorance, which is an utter enemy and contrary to the vertue of knowledge.

The ignorance of knowledge that is in brute beasts, maketh plainly the difference between men & men: for so much differeth man from the dull and brutish beast, as he sheweth himselfe by knowledge to be clerely unspotted of ignorance.

Aristippus. He is properly to be tearmed brutish, that is grosse and dull of sense, and lacketh the capacity of knowledge: and finally, brutishnesse is very ignorance.

As ignorance maketh a man beastlike, & keepeth him low, and in the estate of beggery and misery: so

knowledge

knowledge putteth away beastlinesse, it raiseth a man up, and setteth him in the seat of dignity.

Plato. The vertue of Gods truth is an instruction of them that be ignorant: for the minde of man is not so bright by the light of Nature, that it can by its own sharpnesse know the things that be of God, and necessary to be known for the salvation of man: wherefore it behoveth him to have a more godly light, whereby he may have the true light, & thereby truly taught: that is to say, by the light of the spirit of God, in the understanding of the word of God.

An ignorant man may be known by three poynts: he cannot rule himselfe, because he lacketh reason: he cannot resist his lusts, because he lacketh wit, neither can he do what he would, because he is in bondage to a woman.

There is none so ignorant, as he that trusteth most to his own wit: none so uncertain as he that most trusteth fortune: nor any so much out of quiet as hee that is cumbred with an unruly brawling wife.

The boldnesse of the ignorant, ingendreth all evils.

Through lack of wit, springeth much harme: by meanes of ignorance much good is left undone.

Socrates. The ignorant in their banquets use minstrelsie to cheere them, but the learned with their voyces delight one another.

He that is ignorant in the truth, and led about with opinions must needs erre,

It is a shame to be ignorant in that which every man ought to know.

It is a great shame for an old man to be ignorant.

He that doubteth and marvelleth, seemeth to be ignorant.

He that knoweth not how much he seeketh, doth not know when to finde that which he lacketh.

Pithagor. It is better to be ignorant in vile things, than to know them.

Mar. Aur Ignorance in a Prince is a stroake of pestilence, it slayeth divers and infecteth all persons, and unpeopleth the realm, chaseth away friends, and giveth heart to enemies of strange Nations, that were before in dread, and finally dammageth his person, and slandereth every one.

Plato. Idleneſſe ingendereth ignorance, and ignorance ingendereth errour.

Of smal errours not let at the beginning, spring great and mighty mischiefs.

Augustin. The beginning of errour is to think those things to please God, which pleaseth our selves and those things to displease God whereat our selves be displeased.

Those things be very delectable and pleasant unto us, which do either like our eyes with their outward curiosity, glistering and gayuesse, or our eares with some speciall pleasantneſſe: and therefore we do also think that they do in like manner please the divine senses of the most heavenly God.

Mar. Cell. It is an old saying, that the multitude of them which do erre, and their agreement in that errour, cannot make the errour allowable.

Custome without truth is but an old errour.

Cyprian. He is as wel out of the way, which doth commit an errour, seduced by the judgement or inticement of another body, as he that is seduced of himselfe.

It is most right that they which do refuse the gift of the knowledge of God, should be again refused, & have it taken farre from them: and be overwhelmed to the utmost, with the curse of ignorance & errour.

An errour is not overcome with violence but truth

Errour at the end is known to be evil, and truth thereby is much the better known.

He

He that erreth before he know the truth, ought the sooner to be forgiven.

The Summe of all.

Ignorance of the soul is very madness,
Which while it laboureth the truth to attain,
Is confounded and wrapped in heaviness,
Through selfe knowledge, and feebleness of brain:
Yea, it is also most evident and plain,
That as ignorance is bred by idlenesse,
Even so is errour by ignorance doubtlesse.

CHAP. IIII. Of Foolishness.

Pithagor. TO bee overcome with affections, is a plain evident token of foolishnesse.

There is no greater enemy to mankind, than folly.

Among the foolish he is most foole, that knoweth but little, and sheweth himselfe to know much.

Mar. Aur. A foole cannot be known among fooles, nor a wise man among sage folk.

It is a foolishnesse to trust much to dreams.

Fond & foolish dreams deceive them that put their trust in them.

They be grosse and foolish Physicians, which take any counsel at the patients dreams.

Hermes. It is a lamentable and miserable thing, a wise man to be under the rule and governance of a foole.

Legmon. Miserable is the state or change of the wealthy or poore woman, that instead of a wise man and godly, she fasten upon a foole to govern her person, her goods, and family.

It is a foolish madnesse to think that rich men are happy.

It is better to be wise and poore, thanes be foolish and a great Lord.

Protogeus. Seeke not the governance of a foole, for he cannot poyse or conceive the truth him good.

no more than a horse or any other brute beast, which taketh no heed whether it be charged and burthened with gold or gravel.

It is foolishnesse for a man to boast of himselfe such feates as other creatures by nature can do better than he.

Tullius. It is the property of a fool to seeke out other mens faults, and forget his own.

Chilon. A foole that from base poverty, is raised up to riches, and worldly prosperity, is of al men most forgetful and unfriendly to his friend.

The more riches a fool hath, the verier foole he is.

Isocrates. Give not too much credence to a mans words, nor laugh thou them to scorne: for the one is the property of a foole, and the other the condition of a mad man.

Diogenes. A wel faboured and fair person that is a foole, is like a fair house and an evil hoast harboured there in.

Mar. Aur. Among wise men the foole is made known, and among fooles wise men do shine.

There is nothing so assured, but the recoverance thereof ought to be feared if a foole have the guiding thereof.

Many times of wise young men commeth old fools and of young fooles customably commeth wise old men.

It is no general rule that al young persons shal alwayes be vain and light, nor that al old persons should be alwayes wise.

Protogeus. It is great folly for a man to muse much upon such things, as do pas his understanding

Trust not a foole in his foolishnesse.

They that be prudent, though they be demanded, say little, but foolish folk will speak too much, without the asking of any question.

Mar. Aur.

Mar. Aur. The beasts are more profitable to labour the earth, than the foolish persons be to serve in the Common-wealth.

Seneca. Like as rain cannot pitie the corne that is sown upon dry stones: so neither teaching nor study may profit a foole to learn wisdom.

The Summe of all.

There is to mankind no greater enemy
And that more hindereth his estimation,
Than the loathsome burthen of beastly folly,
Which plainly appeareth in each condition.
Fooles are overthrown with their light affections.
And as corn upon stones is sown in vain,
Even so are good counsels to a foolish brain.

CHAP. V.

Of Wine and Drunkennesse.

Anachar. The Wine bringeth forth three grapes, the first of pleasure, the second of drunkennesse, the third of sorrow.

Hermes. Like as with water salt is made sweet, even so a sorrowful heart is made merry with wine.

Boetius Wine immoderately taken, troubleth mans reason, maketh dul the understanding, enfeebleth remembrance, worketh forgetfulnesse, poureth in errors, and bringeth forth sluggishnesse

A small quantity of wine is sufficient for a wise & learned man, yea for any man, for therewith when he sleepeth he shal not be troubled, nor feele any pain.

As too much wine weakeneth the sinewes in a man, so it also killeth the memory.

Isocrates. Wine unmeasurably taken, is an enemy to the soul

Much wine and wisdom may not agree, for they be two contraries.

Wine given out of time may be anoyance.

Wines wrath drowneth both the reason & senses

Galen

Galen de sanitate tuenda lib. 1. Of too much drinking proceedeth dropsies, wherewith the body and oftentimes the visage is swolne and defaced: beastly fury wherewith the minds be perished: and of all others most odious is swine drunkennesse, wherewith both the body and soul is deformed, and the figure of man is as it were by inchantment transformed into an ugly and loathsome image

It is not to be permitted, that perfect and pure wine without alay of water, should in any wise bee given to children: for as much as it hurteth the body, & maketh it moyster or hotter than is convenient. Also it filleth the head with fumes in them specially, which be like, as children, of hot and moyst temperatures

Diogenes. To take excesse of drink is every where abhominable.

Excesse bibbing and drinking pricketh fast forwards to lechery.

Demosth. To drink much, is a property meet for a spunge, but not for a man,

Drunkennesse is an abhominable vice in a teacher

Plato. A drunkard is unprofitable for any kinde of good service.

Drunkennesse undoeth him that delighteth therin

Wrath maketh a man a beast, but drunkennesse, maketh him worse.

Drunkennesse maketh a man unruly.

Drunkennesse ought to be eschewed of all men, but especially of Rulers, magistrates, & Officers.

Plutarch. Like as when wine spurgeth, it breaketh the vessels, & that which is in the bottome commeth up to the brim: so drunkennesse discovereth the secrets of the heart.

Anachar. The best meane to keep a man sober, is to behold, see, and remember the filthy beastlinesse of drunkards.

The

The Summe of all.

The Vine freſhly flouriſheth, and yeeldeth by kinde
Three ſundry grapes, and of contrary condition:
Of pleaſure, of drunkenneſſe, and ſorrow, this we finde,
By daily experience: through our groſe affection,
Wine inordinately taken, troubleth mans reaſon:
And the filthineſs of drunkards if thou ſee & remember,
Shall ſufficiently admoniſh thee to keep thee ſober.

CHAP. VI.

Of Lying and Blaſpheming.

LYing is a ſickneſſe of the ſoul, which cannot be cured but by ſhame or reaſon.

Lying is a monſtrous and wicked evill, that filthily defileth and prophaneth the tongue of man: which (of God) is otherwiſe conſecrated, even to the truth, and the utterance of his praiſe.

Solon. By lying the truth is broken, God grievouſly offended, our own ſtate and neighbours alſo much impayred: all which take harme, when in lying we will ſeem to pleaſe others.

By lying, faiths credit, (which we cannot lack) is greatly weakened and ſometimes taken away.

Cicero. It is not good to credit them which will lie for advantage.

He is not to be credited, which hath once violated his oath: yea although he ſware by all the Gods.

It is not the property of a good man to lie for profits ſake.

He that is accuſtomably affected to lying, ſhutteth out himſelfe from the company and preſence of God and moſt horribly joyneth himſelfe to the divel, yeelding himſelfe to his bitter bondage and power.

He that lyeth (bearing the countenance of an honeſt man) by his outward countenance of honeſty, ſooner deceiveth and ſeduceth than many others appearing to the contrary.

Properti,

Propertius. He horribly lyeth and flattereth, that corruptly reporteth a knowen wicked man to be happy and blessed

Seneca. There is small difference between a great teller of tidings and a lyer.

Let him be of like credit with thee that is a lyer, and one that is full of words.

Hermes. Beware of lyers and flatterers, and if thou be in authority punish them.

Fly the company of a lyer: but if thou must needs keep company with him, beware that in any case thou belieue him not.

Plato. There is no goodnesse in a lyer.

Terence. He that dare make a ly unto his Father, or seeke means to deceiue him, such a one much more dareth be bold to do the like unto another.

Beleeue him not that telleth thee a ly by another body, for he wil in like manner make a ly of thee unto another man.

He ought not to ly that taketh upon him to instruct others.

Solon. The reward of a lyer is, not to be beleeued when he speaketh truth.

Pithagor. A common lyer, not to be double in his tale, needeth a good memory.

A boaster is as much to be despised as a Lyer.

A wicked man is known by that he delighteth in lyes and blasphemy.

If at any time thou take ſt upon thee to sweare, see that thou swarest not falsely and untruly, or vainly & triflingly through the common manner of accursed custome, whereby the vengance of God shal fal infinitely upon thee, to confound thee here in this life, and after that to be condemned for ever with the Divel, and that with all his malignant members: but in swearing, sweare lawfully: for oaths lawfully taken

and

and in due time, are not refuſed of Kings, Princes, Iudges, Rulers, or other Magiſtrates themſelves: for common Lawes by that meanes are or ought to be evermore truly obſerved, and kept unviolate. By lawful oathes juſtice is with indifferency miniſtred, innocent perſons, Orphanes, Widdowes, and poore men are defended from cruel Murtherers, from oppreſſors, from the perjured, from lyers, from outfarers, ſhameleſſe perſons, and theeves, that they ſuffer no injury by them, nor take any harme at their hands. By lawful oathes likewiſe mutual ſociety, amity and good order is continually kept in all Communalties, as in Cities, Boroughs, Townes and Villages. And again by lawful oathes, the truth of malefactors is ſearched out, wrongful dealers the more ſharply puniſhed, and the ſuſtayners of wrong are juſtly reſtored to their rights: Wherefore to ſweare lawfully thou mayeſt bee bold, it is no evil thing, for it bringeth many godly, good, & neceſſary commodities, whereas on the contrary, by thy falſe ſwearing, lying, and cuſtome in blaſphemy, heaps of incommodities ſhal daily fal upon thee to confound thee.

The Summe of all.

The ſoul with lying is often intected,
As with a peſtilence and hurtful malady;
The ſoul in that ſtate is known to be wicked,
Whereof ſhame or reaſon, is th'only remedy,
And as great tellers of newes are ſeldome credited,
So lyers and boaſters are alwayes diſpiſed.

CHAP. VIII

Of Flattery

Plato TO flatter, gloſe, or lie, requireth glorious & painted words, whereas truth deſireth a ſimple

simple & plain utterance, & no glosing nor fayning at al

Diogen. Flattery is a pestilent and noysome vice.

Æneas The Flatterer diligently applyeth y time.

Dioge. Of slanderers & flatterers take heed it ye will,
For neither tame nor wilde beasts can bite so ill:
For of wilde beasts, a slanderer is the most bitter:
And of tame beasts most biteth a Flatterer.

Theoph. For a man much better it is among Ravens
To fall and be taken, than among flatterers:
For Ravens but of flesh dead bodies do deprive,
But flatterers devour men while they be alive.

Hermes. Like as a Camilion hath all colours save white, so hath a flatterer all vices save honesty.

Aristot. As a Looking glasse representeth every thing that is against it, even so doth a Flatterer.

Plutarch. Like as the shadow followeth a man continually where ever he go: even so a Flatterer applyeth himselfe to whatsoever a man doth.

The familier companion which is alwayes alike pleasant and gapeth for thanks, and never reproveth, is of a wise man to be suspected.

They that have good wits may soone perceive and finde out flatterers, by considering diligently their own qualities and natural inclination: for the company or communication of a person familiar, which is alwayes pleasant and without sharpnesse, inclining to immoderate favour and affection, is alwayes to be misliked.

As wormes do soonest breed in soft & sweet wood, so the most gentle and noble wits inclined to honour, repleuished with many honest & curteous manners, do soonest admit flatterers, and be by them abused.

Know thy selfe so shalt no Flatterer beguile thee.

Seneca. Flatter not, nor be thou flattered.

Within thy selfe behold well thy selfe, & to know what thou art give no credence unto another.

Isocrates.

Isocrates. Those men are most worthy to suffer shameful death, that with false adulation do corrupt and adulterate the gentle and vertuous nature of a noble man.

A godly Prince or Governour, like the father of a Country, by his excellent wisdom, and the rule of justice, will provide that all false flatterers, false accuse rs, and their abbettours may be so punished, that they and all other persons of like inclination, may be afraid to abuse the clemency and gentle natures of such vertuous and gracious governours

Flattery from friendship is hard to be discovered: for as much as in every motion & effect of the minde they be naturally mingled together.

Mar. Aur. The Mothes and soft wormes fret the cloath: and the canker worme pierceth the bone, and flattering men beguile all the world.

Let no man by flattery perswade thee to do any evill, nor to believe otherwise of thy selfe than thou art indeed

Socrat. Neither slander nor flatter, nor be thou a seeker out of other mens matters: set thine own works allways before thine eyes, but cast out other mens behinde thy back.

Neither flatter or chide thy wife before strangers.

The summe of all.

Flattery from friendship is hardly discovered,
Being mutually knit with the effects of the minde:
Busie-bodies and pick-thanks are not to be trusted,
And wise men their subtilty will quickly out finde,
Nobles by flattery oft are made blinde:
And as wormes in soft wood do breed most gladly,
So gentle and noble wits, are soone hurt by flattery.

THE

THE EIGHTH BOOK.

Of the seven capital Vices; commonly called the seven deadly sinnes.

CHAP. I.

Of Pride and Arrogancy

Cleobulus.

Pride, Statelinesse, Loftinesse of minde, or Arrogancy (an evil affect grounded by the Devil in the heart of Man) is an ugly and loathsome Monster in the sight of God: a vice most odious, unreverent, hateful, hurtful, and to be utterly abhorred both of God and of good men.

Pride is the only ground or cheife cause of all variance, hatred, and mischiefe

Polion. What wicked evil can be committed upon the earth at any time, either against God or good men, which the proud heart of man attempteth not?

Among the proud men of this world, emulation, hatred contention, and avarice, is alwaies common.

The Almighty and righteous God, as he resisteth justly the contemptuous, haughty, & proud: so he detesteth and utterly abhorreth the whole brood of privie michers, secret underminers, hypocrites, and double dealers: specially all those, which (under the pretence of amity, and with the only outward face of godlinesse) do long cloak their malice that with the continuance of time, they may accomplish their mischievous purposes.

Tullius. There must be used among men of a lowly and milde behaviour, a decent reverence one towards another (as becommeth good and humble men) not only unto those of the higher sort, but also

to

to all the reſt of meaner degrees: for otherwiſe, it ſhould not only be a ſign of great arrogancy & pride, but alſo a plain cauſe of judgement, that ſuch a one ſheweth himſelfe to be altogether not only lawleſſe, but alſo ſhameleſſe and without honeſt regard, what ever men do think of him.

Phoſilides. If thou wilt be beloved both of God & good men, thou mayſt not be proud of the good gifts of God: whether of wiſdome, policy, beauty, comelineſſe, ſtrength, authority, or riches: for it is one God that is only wiſe, politique, puiſſant, amiable, wealthy, and full of all felicity.

Plotinus. Be not elevated nor proudly puffed up againſt thine inferior, or poore neighbour, ſwell not in pride againſt him: but look on him with the ſpirit of humility, gladly embracing him, be gentle unto him, frame favourably thy good countenance toward him, ſpeak friendly unto him, and benefit him (by all means) if thou mayſt happily help him.

Montas. Abuſe not thy ſtate, hate pride, deſire to be cleanly and not gorgeous in thy apparel.

And howſoever God thy Maker hath formed thee think well with thankfulneſſe of his workmanſhip, and deforme not thy ſelfe like a Monſter,

A man ſhould be kept in ſuch apparel, that ſhould not be too neat, neither too filthy, but ſuch as may avoyd an unſeemely, rude and beaſtly negligence.

Alex. Sev. Pride ſhould not be followed of young men, it ſhould utterly be diſdained of old men, and finally of all men it ſhould be contemned.

As God unto the godly is moſt ſweet, gentle, and lowly, even ſo to the wicked, proud and ſinful he is very ſowre, ſharp, and rough, ſpecially appearing and felt of them in the terrible day of death, damnation and vengance.

The Summe of all

Pride is a vice moſt monſtrous and hurtful,
And th' only ground of all miſchiefe and diſcord:
Pride woundeth with ſtrife the haughty and diſdainful,
Pride breaketh the band of amity and concord,
O humble thy ſelfe then, and fear the Lord,
Be alwayes gentle to thy friend or brother,
Weare comely apparel, and care for none other.

CHAP. II. Of Envy and Malice.

Pithagor. EXperience hath taught that envy hath been the deſtroyer of many.

Envy and ſlander are two brethren, which are evermore linked together for miſchiefe.

Seneca. What is there that envy hath not defamed, or malice left undefiled? truly no good thing.

Debate, deceit, contention, and envy are the fruits of evil thoughts.

The greateſt poyſon of envy ſpreadeth againſt thoſe whom Fortune doth raiſe moſt high

Mar. Aur. It is better to be a fellow with many in love, than to be a King with hatred and envy

Curſed envy prepareth poyſon ſecretly for them that be in reſt among divers pleaſures.

The abundance of wel-fare and felicity, hath cauſed curſed envy to be in many.

Envy is ſo envious, that to them that of her are moſt denyed and ſet fartheſt off, ſhe giveth moſt cruel ſtroakes with her feet.

Titus. Liv. Envy is blinde, and can do nothing but diſpraiſe Vertue.

Plato. Unhappy is the ſtate of envious and malicious people.

Ariſt. Shame of himſelfe is the end of indignation.

Diogenes. If any man ſay evil of thee, and envieth thee, ſet not thereby, and thou ſhalt diſappoint him of his purpoſe.

As ruſt conſumeth iron, ſo doth envy the heart of the envious.

Alex. Sev. Envious men are tormentours unto themſelves.

Be not envious at an evil mans proſperity, for ſurely his end ſhall not be good.

Plutarch. Curſed is that wealth which every man doth envy.

Mar. Aur. Hard is the remedy againſt envy.

Read al that can be read, and imagine al that can be imagined, demand all that can be demanded, and thou ſhalt finde none other remedy againſt curſed envy, but to baniſh from thee all proſperity, and to ſit with adverſe fortune.

Tullius. All the world is full of envy.

It is a ſcabbe of the world, to be envious at vertue Envy groweth up againſt Vertu.

Pacuvius, Thoſe are to be hated which in their acts are fooles, and in their words are Philoſophers.

Seneca. Malice drinketh the more part of his own venim. The poyſon which Serpents continually do keep without any harme, they ſpew out to others deſtruction: But the malicious contrariwiſe hurteth no man ſo much as himſelfe.

Hermes. Like as gricfe is a diſeaſe of the body, ſo is malice a ſickneſſe of the ſoul

He is moſt wicked ỹ is malicious againſt friends

Plato. Privy hatred is worſe than malice

As a ſparke of fire or the ſnuffe of a candle negligently left in a houſe, may ſet a whole Town on fire: ſo of privy malice and diſcord commeth open deſtruction of people

He is unhappy, that continueth in malice

He is not perfectly good, that hateth his enemy: what is he then that hateth his friends

Diverſity of opinion cauſeth great ſtrife & hatred.

Aristotle, Walk not in the way of hatred.

Men vehemently hate them that have a proud and haughty countenance, be they never so high in estate or degree.

Malicious words discovereth the evil of the heart.

The way to suppresse malice, is not with stoutnes to suppresse it with malice; but with meeknesse, gentlenesse, long-suffering, and patience.

Mar. Aur. The grudge, hatred, and malice of them that be evil, justifieth the justice and sentence of them that be good.

Nothing is more wretched than to hate: by the which affect the divels be most miserable.

They are worthily hated who have a certain peculiar malice to hurt.

Pithagor. He is able to banquish his enemy, that is reasonable in his demand.

Threaten no body, for that is unmanlike.

When thine enemy doth threaten thee, trust not his flattering and fair dissembling face, for serpents never sting so deadly, as when they bite without any hissing.

Hee that seeketh the fellowship of his enemies seeketh his own destruction.

Socrates. The injury of a friend, is more grievous than the injury of an enemy.

Boeti. Better is an open enemy than a friendly foe.

The Summe of all.

Envy and slander are two mischievous vices,
And knit still in vain to a wicked end,
To defame or kill they are full of devices,
They regard no estate be he foe or friend,
Envy all impaireth, and doth nothing amend:
Dignity, wealth, and worldly felicity,
Doth cause cruel envy to be in many.

CHAP.

CHAP. III. Of Wrath and Anger.

WRath or Irefulneſſe is a vice moſt ugly, & furtheſt from all humanity: for who beholding a Man by fury changed into a horrible figure, his face enforced with rancour, his mouth foul and imboſſed, his eyes wide ſtaring and ſparkling like fire, not ſpeaking, but as a wild Bull roaring and braying out deſpightful and venomous words, forgetting his eſtate and condition, if he be learned, yea, and forgetting all reaſon, who (I ſay) will not have ſuch a paſſion in extream deteſtation?

Ariſtot. Anger is an heavineſſe and vexation of the mind, deſiring to be avenged.

Anger is the worker of enmity and hatred.

Plato. Time appeaſeth anger.

If anger be but a little deferred the force thereof greatly aſſwageth: but if it be ſuffered to abide and continue, it increaſeth unto the greater miſchiefe.

He that is inclined unto his own will, is near unto the wrath of God.

Hermes. Wrath cometh of feebleneſſe of courage & lack of wit.

To the wrathful, anger approacheth.

Women are ſooner angry than men, the ſick ſooner than the healthy, and old folk are ſooner moved than the young.

Wrath and revengment taketh from man the mercy of God, and deſtroyeth and quencheth the grace that God hath given him.

If thou haſt not ſo much power as to refrain thine ire and wrath, yet diſſemble it, and keep it ſecret, and ſo by little and little forget it.

Forget thine anger lightly, and deſire not to be revenged.

As fire being tinded but with a ſmall ſpark

worketh oft times great hurt and dammage, because that the natural fiercenesse of it cannot easily nor soone be quenched: so when the raging sparks of anger, hatred, and envy, do set on fire the heart of man they oftentimes provoke more mischeife than possibly before was thought, and stirreth forwards such great and horrible offences, as cannot afterwards be reformed, and therefore with the greater griefe lamented, & even so most justly bewailed all the dayes of our lives. And hereof we may truly say, that the well and head-spring of man slaughter, is anger, wrath, hatred, envy, malice, and such like.

In words multiplyed, man-slaughter is often committed: that is when we utter the poyson of our hearts with such piercing and cankered words or speeches, whereby is easily perceived and felt from us the most bitter venome of death: we also commit hainous murther when we do railingly burst out against any man into slanderous and contentious words: whereby he may lose his estimation and credit, and procure through the like, to take away his good name or fame.

Eschew anger, though not for wisdomes sake, yet for bodily healths sake.

It is a very profane and an horrible thing for a man to be furious and angry.

Isocrates Nothing is so detestable, or to be feared as wrath and cruel malignity.

He best keepeth himselfe from anger, that always doth remember that God looketh upon him.

To correct in wrath is principally to be forbidden: for he that punisheth while he is angry, shall never keep that mean which is between too much and too little.

Be not hasty, angry, and wrathful, for they bee the conditions of a foole. Neither reprove a man in his

his wrath, for then thou canst not rule him.

Wrath leadeth shame in a leash.

It is a great thing to see a wise man angry.

It is a foolishnesse or rather a madnesse, for a man to be angry for that which cannot be amended; or to desire the thing which may not be attained.

He hath great rest that can refrain himselfe from anger.

Seneca. Forgetfulnesse is a valiant kinde of revengement.

Quietnesse is sure, but rashnesse is dangerous.

Wrath and hastinesse are very evil counsellors.

Plato. Like as green wood which is long in tinding, is hotter than the dry when it is fired; Even so he that is seldome and long ere hee bee angry, is harder to be pacified than he that is soone vexed.

The Summe of all.

Irefulnesse, or wraath, is a most cruel vice,
Accursed of good men, hateful and ugly,
Repugning peace, that sweet vertu of price,
Which knitteth both God and man in amity,
It is contrary also to humanity,
And as the godly and wise do detest it,
So the wicked and foolish do imbrace it.

CHAP. IIII.

Of Sloath and Idlenesse.

Legmon. Sloath is a vice reproachful, hurtful, & filthy, very hateful in Gods sight, and noysome in a Common-wealth.

Sloathfulnesse, uncleannesse, sicknesse, dulnesse of wit, forgetfulnesse, idlenesse, lightnesse of life, deceitfulnesse, wicked destiny, impiety, perjury, and beggery, all these hang together in unity, to the destruction of the wicked and the sloathful foolish body

Sloath purchaseth dispraise, shame, and bitter defiance of all.

Mar. Aur. Wee have oftentimes seen, and have heard of credible persons, that cursed sloath and idlenesse is one special thing which offendeth God, slandereth the world, perverteth the Common-wealth, endammageth the person himselfe, destroyeth them that be good, and bringeth to naught them that are evil.

Alex Sev. Idlenesse, that is, the ceasing from necessary occupations or studies, is the sink which receiveth all the stinking channel of vice, which being once brim-ful, suddenly runneth over through the City or Country, & with its pestiferous ayre infecteth and poysoneth a great multitude before it may be stopped or cleansed. And the people being once corrupted with this pestilence, shall with great difficulty and long continuance of time be delivered, and yet notwithstanding a great part of them shall perish before it be well brought to passe.

Above all things flie idlenesse, which is a thing like a kankering rustinesse both to the body and to the soul, and as an eating consumption, it wasteth and bringeth to naught both vertue and strength.

Anachr. Idlenesse is called the grave of living men It is a thing wherein life dyeth. And thereby the soul of man is twice buried in him, once in the body, and next in his sloath.

Plato. A man that passeth this life without profit (as one unworthy to live) ought to have the rest of his life taken from him,

Mar. Aur. The filth of secret chambers, the stinch of the pumps in ships, nor the ordures of Cities, do not corrupt and infect the ayre so much, as idle folk do the people.

Idlenesse, sloathfulness, vain curiosity, and niceness, are companions of unthriftiness.

Idle people in a Commonwealth, are like Drones among Bees.

There

There is nothing ſo reprœachful and cruel in a Common-wealth, as vagabonds and idle people: for they gnaw and deboure (a great deformity to the beautiful ſtate of the Common-wealth) and altogether ſpoyle it, and uſe no means to increaſe it.

Antonius, The idle ſort of men in a Common-wealth travel rather to ſet or ſow abroad the thiſtles thornes, and wilde weeds of mans wit, than the wholſome fruits of honeſty, truth, and godlineſs.

It is the affect of wicked people to apply their mindes unto idleneſſe, belly-chear, pride, gluttony, and tyranny.

We may daily ſee that through ſloath and idleneſs, divers valiant, ſtrong, and goodly men do fall, ſome to begge y, ſome to filthy living, ſome to picking or ſtealing, and ſome to murthering, which afterward being juſtly brought to great calamity and miſery, through the breach of good and godly lawes, do impute a great part thereof to their Parents, Tutors, or Governors, who ſo idely and wantonly did bring them up in the dayes of their youth. Where on the contrary, if they had been educated and duly brought up in ſome literature, honeſt occupation, or miſtery, they ſhould (being Rulers of their own family) have profited as wel themſelves as divers other perſons, to the commodity and ornament of the publick-weal.

Galenus. Much eaſe, and default of competent labour, maketh the heat of the body feeble, which ſhould reſolve and make thin that which ought naturally to be purged.

The Summe of all

Sloath and idleneſs are hurtful and filthy,
And foully deface th the whole Common wealth:
They both purchaſe ſhame, contempt and beggery,
Enforcing moſt wickedly looſe life and ſtealth,

Vnclean-

Vncleanneſſe, ſickneſſe and want of health,
Neglect God, and eke wicked deſtiny,
All which worketh, with both to end moſt wretchedly.

CHAP. V.

Of Money and Couetouſneſſe.

Sulpitius. MOny is ꝯ bleſſing & good gift of God which filthy auarice often abuſeth.

Sal. ſt. Inordinate deſire of wealth and authority is the firſt matter whereby ſpringeth all euil: For couetous deſire and appetite ſubuerteth credence, honeſty, good name, and all other vertues.

Alex Sev. It is very ſeldome ſeen that where honour increaſeth, auarice abateth.

Mar. Aur. If couetous people were as couetous of their own honor, as they are of other mens goods, the little moth or worme that eateth the gownes or cloaths of ſuch couetous people, ſhould not eat the reſt of their liues, nor the canker of infamy deſtroy their good name and fame at their deaths.

Diogenes. Where couetouſneſſe of money is, there reigneth all miſchiefe.

Cicero. Sometimes to diſpiſe mony, is found great and ſingular aduantage.

Tullius. O thou hunger of gold and ſilver, what is it that thou doſt not compel the hearts of men to buy and ſell.

The matter goeth not well, when the ſame that ſhould be wrought by vertue, is attempted by mony.

The couetous Rauens, and greedy Harpies of this world, haue in their gathering together neither meaſure, nor bottome, nor end, nor any ſhame at all.

The auaricious man maketh no account either of his name or office, but flyeth on greedily after the ſmell of gain, as the hungry Rauens after ſinking carrion: and to attain his purpoſe, he will undermine all men, he is truſty to no man, but lyeth in wait

wait for every mans goods deceitfully, craftily, counterfeiting, and dissembling, and taketh hold of any occasion to bring his purpose to passe, whether it bee for holy things or prophane.

Covetousnesse, or the love of riches, is evermore a vice only among the wicked too familiarly and commonly used: but the contempt and despising of riches being a vertue most excellent and singular before God, is only in the children of God, who depend only upon his fatherly providence as their only sufficiency, and have no further care of the rest, except thereby they may (as the instruments of his grace) shew forth his only praise and glory.

Covetousnesse is such a poysoned evil, and of such force where it is rooted in the heart of man, that it worketh in him not only a carelesnesse of Gods holy will, but an utter contempt of God himselfe: for whosoever with that affection is sick and intangled, and set his whole minde of worldly busnesses, as of mony and filthy lucre, that man is turned from God

Plato. Refrain from covetousnesse and thine estate shal prosper.

The soul is lost that delighteth in covetousnesse

Socrates. Covet not thy friends riches, lest thou be deceived, and therefore hated.

To covet is an affection of the minde, by which man endeavoureth (by all means) to draw unto his own use that which best liketh him.

Aristot. Let no covetous man have rule over thee, nor yeeld thy selfe subject to covetousnesse: for the covetous man will defraud thee of thy goods, and covetousnesse will defraud thee of thy selfe.

Fortifie thy soul with good works, and flie from covetousnesse.

Tullius. The chiefe point in all administration of matters and Common-wealth offices is, that even

the

the leaſt ſuſpicion of covetouſneſs be utterly avoyded

Mar. Aur. Oftentimes avarice ſeeketh out the avaricious, & ſometimes the avaricious ſeek avarice.

Great is the covetouſneſs which the ſhame of the world doth not repꝛove, noꝛ the fear of death ſtop, noꝛ reaſon diſappoint.

Thelon. The refuſes of a niggard, be better than the larges of a pꝛodigal ſpender

Ambroſe. The Chariot of avarice is carried upon foure wheeles of vices, which are, faint courage, ungentleneſs, contempt of God, and foꝛgetfulneſs of death. And the two hoꝛſes that dꝛaw it, are Rapine and Niggardſhip: To them both is but one Carter, Deſire to have. The Carter driveth with a whip haveing two coꝛds, Appetite to get, & Dꝛead to foꝛgo.

Stoici. Great indigence oꝛ lack commeth not of poverty, but of great plenty: foꝛ he that hath much, will need much.

Covetous men lack the thing that they have.

Tulli. It is againſt nature, that with the ſpoyl of others, we increaſt our own riches, ſubſtance, and wealth.

There is no fouler vice than covetouſneſſe: ſpecially in Princes, & Rulers in the Common-wealth.

It is not only diſhoneſt, but alſo moſt wicked and ſhameful, to make a gain of the Common-wealth.

We ought to be fully perſwaded, that though wee could hide it from God and man, yet nothing covetouſly, nothing unjuſtly, noꝛ nothing wickedly ought to be done.

Seneca. An avaricious old man is like a monſter.

Hermes. A covetous man cannot learn truth.

Pithagor. Covetouſneſs cannot be ſatisfied with abundance: foꝛ the moꝛe that a man hath, the moꝛe he ſtil deſireth.

Alex.

Alex. Mag. Covetousnesse is an unsatiable thing speciallie when men desire to fil the vessel that alreadie runneth over.

Plautus. He that for service or travel giveth mony is wel requited, and nothing is due unto him: for mony is no better than service.

Mar. Aur. A covetous person wil sooner have a wife ỹ is rich & foul, than one that is poore & faire.

Plato. He hath need but of a little that measureth abundance by natures only necessity, and not by superfluity of ambitious desire.

It is better to have a man without mony, than mony without a man.

To delight in mony is a dangerous pleasure.

As a touch-stone tries gold, so gold trieth men.

Mony is the cause of sedition and evil wil.

He that hoordeth up mony, taketh pains for other folk.

It is better to love good fellowship than mony.

Service is a recompence for mony.

It is no marvel though he be good which is not covetous, but it were a wonder to see a covetous man good.

If wealth and authority be committed unto thee, thou hast a double charge, that is to say, to rule and relieve.

Covetousnesse taketh away the name of gentlenesse, the which liberality purchaseth.

Plutarch. Like as a member vexed with an itch, hath alwaies need of clawing: so the covetousnesse of the minde can never be satisfied.

Diogenes. Servants serve their bodily masters, but evil men serve their bodily lusts.

No men (in words) do more cry out upon Avarice, than those that be avaricious and covetous persons.

He that is a niggard to himselfe, must needs bee niggardish unto others. Horace.

Horace. To the auaricious is no sufficiſance: for couetouſneſſe increaſeth as faſt as his ſubſtance.

Ariſtot. Like as a dogge deuoureth by and by whatſoeuer he can catch, and gapeth continually for more: ſo if it chance the couetous man to obtain any thing, he ſetteth little by it, deſiring alwaies to obtain more.

Mar. Aur. Couetouſnes often begutleth the belly

Solon Our liues do end before couetouſneſſe leaueth us.

Seneca. Death is the reſt of all couetous people,
For couetous people to die is the beſt,
For the longer they liue, the leſs is their reſt:
For life them leadeth their ſubſtance to double,
Where death them diſchargethe ofendleſs trouble.

The Summe of all.

Inordinate deſire of wealth and authority
Is the very root of all miſchiefe and wickedneſs,
It ſubdueth loue, credence, good name, and honeſty:
Yea, and loſt is that ſoul that delighteth in couetouſneſs:
Fortify then thy ſoul with the trade of godlineſs,
And couet not to ſpare, but right honeſtly ſpend,
For moſt wretched are niggards unto their liues end.

CHAP. VI. Of Gluttony.

Propertius. Gluttony is a vice very ugly, monſtrous, & filthy: & more fit for rauening birds or brute beaſts, than for reaſonable men.

Chilon. Dame gluttony, auarice, and lechery, are three euil miſtreſſes to ſerue: they alwayes immoderately deſire, and are neuer ſufficiently contented.

Gregor. When the belly is filled and full traught, then are the prickings and prouocations to lechery ſoon ſtirred up.

Legmon. He is not only to be counted a glutton y eateth greedily, and deuoureth much in quantity of meats and drinks, at certain ordinary times and meals

meales abobe other men: but bee ſpecially that delighteth daily and bourely to fare deliciouſly, pampering his carrion carkaſſe continually, ſatisfying the pleaſures thereof, ſetting his felicity on his belly, and making thereof his God.

As meats and drinks are the good gifts of God, and to be thankfully taken of men for their naturall uſe and ſuſtentation: ſo if we beholde ſimply the only good affect of nature (which muſt have her well ordered and due courſe of nouriſhment) it ſeeketh not hurtful exceſſe, but barely ſufficient to the contentment of it ſelfe.

Protogeus: O what a monſtrous ſight is it to beholde the furniſhed table of ſome unſatiable and rich glutton, and how with variety of the moſt dainty junkets, coſtly and delicate diſhes, it is throughly beſet and covered? And as he himſelfe is therein monſtrouſly affected, ſuch monſtrous companions commonly will hee have about him, who weighing his inclination, will extoll him in his groſſe worke of wickednesſe, and feed his humor with vain talking fooliſh jeſting, and now and then ſome ſhew of ſcurrility to make good digeſting.

When the belly with exceſs is puffed up and pampered,
Then vertuous demeanour is nothing at all remembred.

Auguſt. Not the uſe of meat, but the inordinate deſire thereof ought to be blamed.

The Summe of all.

Of all curſed crimes and ſleights Satanicall,
That poyſoneth mans heart to his decay,
None more cruelly catcheth and maketh thrall
Than wretched gluttony where ſhe beareth ſway:
The gluttons greedy gut ſtandeth at no ſtay,
But is pampered up continually,
Through eating and drinking deliciouſly,

CHAP.

CHAP. VII.

Of Lust and Lechery.

Plato. LUst is a lordly and disobedient thing. Lust burneth grievously whom shee findeth idle.

Pithagor. Enforce thy selfe to refrain thine evill lusts, and follow the good: for the good mortifieth and destroyeth the evil.

Diogenes. Fly lecherous lusts, as thou wouldest a furious Lord.

Refrain thy lusts.

God loveth them that be disobedient to their bodily lusts.

He that vanquisheth his lusts, is a great conquerour.

Aristot. Dishonour, shame, evill end, and damnation wait upon lust, lechery, and all other like vices.

He that hath bound himselfe to follow his fleshly lusts, is more bound than any bond-slave or caytife.

Bodily lusts and pleasures, and all carnal affections that corruptly reign in the heart of man are but beastly & earthly, and nothing worthy to be matched with the excellency that otherwise is in man, and therefore they ought to be utterly abhorred, despised and set at naught of man.

There is no sinne that soonest invadeth us, neither sharper assayleth or vexeth us, nor extendeth larger, nor draweth more unto utter destruction, than the filthy lusts of the body: It bringeth with it innumerable inconveniences: first, it plucketh from a man his good name and fame, a possession exceeding precious: for the rumour of no vice stinketh more carrionly, than the name of lechery, It also consumeth his patrimony, it killeth at once both the strength and beauty of the body, it decayeth and greatly hurteth health, it ingendereth diseases innumerable, and

them

them filthy, it disfigureth the flower of youth long before the day, it hasteth, and accelerateth, rejected and evil favoured age, it taketh away the strength and quickness of the wit, it dulleth the sight of the minde, and grafteth in man (as it were) a beastly minde, it draweth him at once from all honest studies and pastimes, and plungeth him altogether in the puddle or mire of filthiness, be he never so excellent, that once he shal not have any minde to think of any thing but that which is sluggish, vile, and filthy. It also taketh away the use of reason, which is the native peoperty of man: it maketh a young man prediti slanderous, and age odious, wretched, and filthy.

Pithagor. To set forth at large, or to stirre up the stinking and filthy puddle of the most monstrous manners of wanton persons and Lechers, it would quikly (with the loathsome sound thereof,) turne up the stomacks of the honest and chast hearts, through the very hateful and villanous sound thereof.

The wrath and lusts of lecherous people, alter their bodies, and make many to run stark mad.

Plato. In most wretched state is that man whose heart is inclined and ful fixed to the filthy lusts of lechery, loosing the sweet fruits of praise, and winning a wicked end.

Like as they who do follow the concupiscence and pleasant lusts of the flesh, be alwayes unstable: so the followers also and lovers of such be ever unconstant as wel in their opinions as also in their acts.

Lactantius. Of prosperity oft proceedeth luxuriousnesse, and so from thence it goeth unto other horrible sins and heaps of wickednes.

Philotas. Offenders when they cannot sleep through the unquietnesse of their trouble and wretched conscience, are wont to be vexed with rages, not only when their mischiefe is intended, but also when it is ended.

Hermes, Harlots being foul of nature, deceive men with their painted faces: and under faire, white and ruddy colours, they hide their shameleſſe and filthy visages.

Vnſeemly geſture of the body, lightneſs of countenance, niceneſſe in apparrel, unclean ſpeech, and the example of wicked doing, encourageth and corruptly ſtirreth up the concupiſcence of the heart to lightneſs of life and wantonneſs.

Lechery ſoon overcometh that man that is given to idleneſſe.

All men by nature are naturally given to feele the boyling and raging fumes of fickle and frail fleſh.

Whoredome is a poyſoned ſerpent, to be utterly deteſted and eſchewed, namely for this cauſe, that it ſweleth full of certain poyſoned and filthy affects, peculiar hatreds and malices, to the great prejudice and hurt not only of others, but alſo of the perſon themſelfe, whom it cruelly holdeth captive.

Ther be ſome will be ſo lordly and valiant in heroes, and ſo high minded, that they will needs make us beleeve, that they living in the fleſh, and being of fleſh, only feele not the fleſh.

If by Lechery thou art tempted, or by Luſt ſtirred to filthineſſe, ſet before the thoughts of death, put before thine eyes the day and end of this life: call to thy remembrance the terrible doom of the high God, forget not the torments of everlaſting fire, and the horrible paines of hel.

To conclude, who ſo will with valiant and luſty courage take upon him manfully to fight againſt al the whole hoſt of his vices (of the which wee heare there be ſeven counted as the chiefe Captains) muſt of neceſſity provide for themſelves two ſpecial means that is to ſay, prayer or praying continually, without ſtop, unto heaven: and knowledge, otherwiſe called godly

godly learning, which naturally is ſkilful to fence and to arme the minde with wholſome precepts and honeſt opinions, and poſſeth a man in remembrance of vertue, which is the light of Gods gracious countenance ſhining upon him: ſo that neither of theſe two (as things inſeparable) can be one without another.

The Summe of all

Filthy luſts and lechery are moſt diſobedient evils.
Which with violence burneth, when it ſetteth on idleneſſe:
The ſtinking loathſome lechers, with their idle pretenced wils,
Loſeth the fruits of praiſe, and winneth the end of wickedneſſe,
Shame, evil end, and damnation, follow with their filthineſſe:
Fly from whordome, love cleanneſſe, and leave to live wantonly,
And ſeek the praiſe of temperance, ſoberneſſe, and chaſtity.

THE NINTH BOOK.

CHAP. I.

Why mans Conſcience is here placed.

BEcauſe the Conſcience of Man is not ignorant of the ſtate of righteouſneſſe but poſſeſſeth in it ſelfe, through the light of grace, the true knowledge of Gods holy Lawes, whereby man ſhould be moved by them to do alwayes wel, and fear to offend at any time; which Conſcience alſo being the true book of Records, a true teſtimony or witnes of mans whole life and converſation, both in Gods ſight, and even ſo felt in himſelfe, and what occaſion of heavenly joyfulneſſe it worketh in the minds of the godly: and contrariwiſe, unſufferable tormentes by infinite occaſions and accuſations, to the condemnation of the ungodly, I thought it not amiſſe immediately to note ſomwhat thereof unto you, after this long diſcourſe of the ſoul deformed, and of ſinne

that hedious Monster, (wherby the terrible plagues of Gods vengance fal daily upon the earth, to the destruction of Kingdoms and Nations, and whereby an innumerable company of men are drawne to the Divel) that men wel considering thereof, may more aptly follow good counsel, and not abuse nor strive against his own conscience, but being at utter defiance with sin, which fouly defileth the Conscience, he may through the abundance of Gods grace, embrace betime true Repentance, apprehend the great mercy of God, through a lively Faith, and have continual accesse by prayer, to the throne of his Majesty for the daily increase of his grace: beseeching almighty God to grant unto the godly Reader grace both aptly to consider the thing that he readeth, and also to follow it.

CHAP. II.

Of Mans Conscience.

Antist. THe conscience of man is (in himselfe) a secret knowledge, a privy opener, testimony, or witnesse, an accuser, an inward troubler or tormentor: it is also a satisfier or joyful quieter of the minde of man in al his doings.

Cleobulus. A mans conscience (of it selfe) greatly convinceth and giveth testimony of the truth unto the judgement of God.

The conscience of man is not voyd of ẏ knowledg of Gods lawes, and of his judgements: because hee should be moved by them, and therefore fear to offend

Phosilides. It is better to trust in a good and quiet conscience in al our honest and godly doings (in the sight and presence of God) than to trust in the satisfying of our selves in the vain pleasures of this world, or the wicked motions & pleasures of the flesh, with the terrour of a wicked conscience.

A mans Conscience may be quiet for a season by the

trust that he hath in the constitutions and vain holy devices of men: but when the severenesse of Gods terrible judgements, and the prick of sin do rise in our hearts, then such graceless and vain trust is utterly overblown, and vanisheth away to nought.

Where the conscience is drowned with worldly pomp and riches, there wisdome is turned to great foolishnesse.

Zeno. The love of this vain and wicked world maketh men to do many things contrary to the Law of their conscience: for in them that love the world, there is little regard of God, neither doth his love abide in them.

Aristides. Where the conscience of man is disquieted, and feeleth justly in it selfe the condemnation of God, there wanteth no store of miseries (both of body and minde) unspeakable and innumerable.

He that frameth himselfe outwardly to do that which his conscience reproveth inwardly, cannot please God.

Fear to do that wherby thy conscience should bee wounded, for the Conscience is sooner wounded than we be aware of.

The Conscience that is wounded and over-burdened with sin, feeleth even in this life part of Hel torments.

Quintilian. It is very hard for a man being accused of crimes committed by him (through the working of his own Conscience) not to bewray himselfe by his own confession.

A troubled Conscience tormenteth the minde, but a quiet Conscience is high felicity, passing all worldly pleasure and dignity.

Socrates. The Conscience of man is unto himselfe as a thousand witnesses.

There is no grievouler damnation than the doom of mans Conscience

Fearefulnes and trembling of conſcience followeth ſin and wickednes.

Epictetus. The devil, deſperation, a wicked end, and eternal damnation, are companions commonly to a wicked conſcience.

As a ſmall moat will ſoon appear in a clear glaſs, even ſo the conſciences of godly men (being more clear than Chryſtal) will quickly accuſe them, even at the leaſt fault they do commit, whereas the wicked and ungodly have their conſcience clogged and corrupted through the cuſtome of ſin, that they cannot once ſee nor perceive their own moſt ſhameful and wicked works, until God ſet the ſame before them for their utter deſtruction, and ſo their conſciences being terribly wounded, and accuſing them, they damnably fal into deſperation without the regard of God, or hope of his mercy.

Polion. We carry nothing away with us out of this life, but either a good or an evil conſcience.

Keep thy conſcience pure and undefiled, and ſtrive not againſt the rule of it.

If the Devil, thine own conſcience, or Gods Law do accuſe, vex, or trouble thee, for any evil conceived or done, confeſſe thy fault ſpeedily, defer not the time, daily not with God, be earneſtly repentant, truſt in his mercy, and hide not thy fault from him, ſo will he have mercy upon thee, and not impute ſin unto thee.

Xenoph. Diſcern diſcreetly, and practice reverently thoſe things that are beſt, that thy conſcience may be clear, and others in thy doings not troubled.

To walk joyfully in the preſence of God, is to live (as it were before his eyes) in a godly and upright conſcience, after the manner of honeſt ſervants, who ſtanding in the preſence of their maſters, continually depend upon their ſudden beck.

Conſc.

Const. The leſſe iuſtice that a godly man findeth at the hands of the ungodly, the more conſolation (through patience) ſhal he finde in conſcience, at the merciful hand of God.

The Summe of al.

In what order ſoever mans life is led,
The conſcience accuſeth or excuſeth plain;
Otherwiſe to perſwade ſtandeth in no ſtead,
It prevaileth in witneſſe, to joy or to pain,
Fear God, truſt in him, and wickednesſe refrain,
Keep ſafe thy conſcience from fear and trembling,
That true faith and peace may be at thy ending.

CHAP. III. Of Repentance.

REpentance ſignifieth very anguiſh and unfained ſorrow, bred in the heart of him that hath grieuouſly ſinned, and endeauoureth to amend, by forſaking his wickednesſe, and following godlineſs.

Ambroſe. True repentance is to ceaſe from ſin.

True repentance proceedeth of faith, and not of the fear of puniſhment.

Lactan. He that truly repenteth him of his euil doings, he it is that conſidereth well the old errour of life.

Iuſt. Mar. Sin goeth before repentance, and after repentance followeth newneſſe of life.

God mercifully worketh in al the hearts of the godly, theſe three ſpecial graces, firſt, vnfainedly to be repentant for their ſins: ſecondly, to have in themſelues an hearty reconciliation: and thirdly, a willing ſubmiſſion and obedience to the wil of God in al things.

No man doth repent him of his ſin but by long warning firſt of Gods callings: therefore true repentance commeth firſt by the grace of God: ſecondly

by the word of Gods calling and warning: and thirdly, by the faith of Gods word.

Auguſt. Grace goeth before & merit of repentance. God offereth the grace of repentance to all, but unto the wicked it is to no purpoſe, who although at a ſudden they ſeem to repent, yet they do not continue therein, becauſe they do not heartily & truly receive the grace afforded of God, but colourably, and hypocritically for a ſeaſon: and therefore it is to them in vain.

Hermes. Trouble is a preacher ſent from God to bring man to the knowledge of his ſin, & to call him to repentance.

Moſt happy and bleſſed are thoſe men, which beholding the ſharp judgements of God upon others, do the rather in themſelves increaſe repentance.

Like as the ſinners minde that is turned from God is far from God, and ſtrange unto him, ſo long as it is given to the deſire of ſin: ſo by repentance it is turned unto God and doth now reverently fear him, worſhip and ſerve him whom he before deſpiſed. If thou offendeſt, the beſt remedy is repentance and amendment of life. It is no matter how corrupt the the ayre is, ſo that thy conſcience be clean from ſin.

Plotinus. An accuſing conſcience is the moſt ſecret and terrible thing that can be at the approaching & comming of death.

Boëtius. Thou ſhalt waſh away the ſpot of ſinne with tears, with repentance, with continual invocation of Gods mercy, faithfully cleaving, and truſting wholly thereunto.

When thou repenteſt and aſkeſt mercy for thy ſinne then thy ſinnes cannot diſquiet thee, nor have power againſt thee, but when thou art unrepentant and ceaſeſt to cry for mercy, then thy ſinnes rage

over

ouer thee, and cry daily for vengance against thee.

Plato. Sleep not without repentance for thy sins done and past.

Xenoph. Repentance deserueth pardon.

It is the duty of a good man, and a poynt of humanity to forgiue, where the party that is forgiuen repenteth, and is ashamed of his fault.

The Summe of all.

The shorte life of man, sinful and miserable,
Compassed with snares of mortal destruction,
Encurreth Gods vengance, and state most damnable,
Without repentance and faith in him alone:
That is the only way to depend upon:
Aske mercy, and sleep not without repentance,
And with all Sathans sleights be at defiance.

CHAP. IIII.

Of Faith and Truth.

Tullius. FAith is a constance and truth of things spoken or couenanted.

Augustin. Faith is the gift of God, and breathed by the spirit of God in the hearts of those that be the children of God.

Through a liuely, quick, and fruitful faith, wee haue our first entrance vnto God: but the faith that is without good workes, is not a liuely but a dead faith, and therefore now not to bee called faith, no more than a dead man is to be called a man.

A good faith (which only is planted in the hearts of good men) neither sleepeth nor is idle, but alwayes awaketh when it should be occupied, or busied in good workes.

These be the workes of faith: namely, a quiet and good conscience, the loue of God, and hope of things to come, a boldnesse to repair to the throne of grace, in vocation, adoration, and worship, confession of the truth, obedience, perseuerance, in yeelding

up

up of the spirit, and to go immediatly unto God.

The power of true faith worketh constancy in men, and keepeth them in quietnesse, and worketh in them strength and patience in afflictions.

Good living cannot be separated from true faith which worketh by love.

All goodnesse, gracious conversation, health, welth liberty, and such like, ought (with a good faith) to be both looked and asked for, only at the hand of God, as only at the very author of the same, and of none other: for without him nothing that is good can either be given or received.

As faith that is lively & quick, stirreth the minde to call (without doubting) unto God: so incredulity and mistrust maketh a man doubtful, and plucketh him back from the calling upon God.

Faith must needs faile, when the authority of Gods truth standeth wavering.

The increase of true faith in good men is known two wayes: first, by their mutual love towards their neighbours: secondly, in all their afflictions and troubles to be patient and quiet.

Athana. To beleeve rightly in God, is to direct all our hope unto God, and with sure trust to depend only upon his truth and goodnesse.

The power of faith in all respects prevaileth mightily, and without faith nothing can happily prosper.

Nothing keepeth a Common-wealth so together as doth faith.

Plato. Whatsoever thing cleaveth fast in the minde of man surely rooted with a constant & perfect faith, the same undoubtedly every man declareth in his manners and conversation.

Faith, without manners worthy of faith, prevaileth nothing.

Chry-

Chryſ. Every man beleeveth as much as he liketh Socrates. A faithful man is better than gold.

Performe thy promiſe as juſtly as thou wouldeſt pay thy debts: for a man ought to be more faithful then his oath.

Faith not exerciſed, waxeth ſick, & being unoccupied it is aſſaulted with divers pleaſures

That faith which is grounded either upon long cuſtomes, or mans counſels, or the authority of Princes, or on great multitudes of people, or on the outward glittering ſhewes of holineſſe, rather than upon the only truth of God, muſt nedes be but a very fruitleſſe and dead faith: through the which multitudes of people are ſo holden captive, and faſt fettered in the chains of darkneſſe and ignorance, that they cannot attain to the freedome of true faith and godlineſſe.

Faith in God maketh innumerable ſtrong champions of inuincible ſtomaks, not only againſt death, but alſo againſt the moſt cruel devices that can bee found to make death (if it were poſſible) more painful than death.

From faith (if it be perfect and lively) we come to fear, from fear to flying of ſin, and from flying ſin, we take a patient minde to ſuffer tribulation: whereby we take hope and truſt in God, through the which hope our ſouls ſit in a ſure chaire of a certain expectation of that which is laid up in ſtore for us in heaven

Ariſtot. Faith ſhineth in danger.

Hermes. Put thy whole truſt and affiance in God who ſeeth and knoweth al ſecrets, and he wil mercifully judge thee at his comming in the terrible and great day, when he ſhal give remuneration to the good for their goodneſſe, and everlaſting puniſhment to the evil for their wickednelle.

Aul. Gel. Truth is the daughter of Time

Hermes

Hermes. Truth is the guide of al goodneſſe.

Forasmuch as God is truth, and that truth is God, he that departeth from the one departeth from the other.

Plato. Truth is the meſſenger of God, which every man ought to worſhip for the love of her maſter

Without the true knowledg of Gods Law, which is the rule of al honeſty, and godlineſſe, the truth of God is violently oppreſſed, and wrongfully defaced and wreſted: and the kingdom of lies highly magnified and eſtabliſhed by the armor of mens maſtry and gubernance.

Boetius. They which be evil affected towards the doctrine of truth, have their minds ſo blind, that they cannot abide the light of the truth

Periander. Mans fickle and ſhifting fleſh (overwhelmed with inſtability and lightneſſe) turneth it ſelfe unto al faſhions, becauſe it will not be bridled or compelled to obey the truth of God in al things.

Thoſe that ſlip from the authority & rule of truth being led by their own blind judgements (as weak and rude of underſtanding) are oftentimes trained out of the way of truth, and ſo ſlip into ſundry noyſome errours, from whence they can never (or with much ado) be brought back again to ỹ right of truth.

A friendly and prudent modeſty in uttering caſes of truth, being joyned with a learned godlineſſe, is of ſuch force and vertue, that it mightily prevaileth where it ſhal be uttered: without the which many other good gifts of knowledge ſhal hardly profit the truth but rather hinder it.

Auguſt. When the truth is revealed, let cuſtome give place to the truth: let no man prefer cuſtome before reaſon and truth, for reaſon and truth excludeth cuſtome.

Gregor.

Gregory. Custome be it never so ancient, and neuer so generally received, yet ought it by al means to giue place unto the truth.

Custome without truth is but an old errour.

Cyprian. The seruice of God in truth and vertue, is nothing elle but with true faith and obedience to depend only upon his wil reuealed in his word: which proceedeth from the reuerent feare of God, and is the right entrance to true obedience, and to keep truly the Law of God.

Plotinus. Vertu somtime at the first seemeth to be very dark hard, and unpleasant: although at length it appeareth most bright, amiable, louely, and comfortable.

Offence, hatred, and extream cruelty commonly follow the profession of the truth.

Hermes. The truth may be shadowed, but wil not be suppressed: it may be blamed, but not shamed.

The righteous and godly, hauing in them the zeal of constancy, feare not the cruelty of man, but will boldly stand to the truth until death

Socrates. He that useth truth, hath moe, & mightier seruants than a King.

In al things, and towards al men, use a simple truth without fraud, deceit, or guile, in word or deed.

Loue righteousnes and truth.

Beare witnesse to the truth, and not to friendship.

Hermes. Honour is the fruit of vertu and truth, & for the truth a man shal be worshipped.

Mat. Aur. The greatest fault that can be in a man of honesty, is to spare the truth, and to be variable.

Loue God & truth, so shalt thou saue thy soul.

Let not thy thoughts depart from the truth.

That man or woman that withdraweth their eares from hearing the truth, cannot possibly apply their hearts to loue any vertu.

The

The truth shal more draw thee to love and to follow vertu than the common example shal entice thee to follow vice, the which no man can love, no not the filthy sinner himselfe.

Seneca. Beleeve not him that saith he loveth truth and followeth it not.

Reason not with him that will deny the principal truths.

Affirm nothing before thou know the truth.

Maintain truth.

Truth ought to be preferred before friendship and amity.

Aristot. If thou feel thy selfe more tru to the king than any other, and hast also lesse wages of him than they, yet complain not, for thine will continue, and so will not theirs.

Be the selfe-same that thou pretendest.

Be not ashamed to hear truth of whomsoever it be for truth is so noble of it selfe, that it maketh them honourable that pronounce it.

Lactantius. Truth is hated of the wicked, they cannot abide it, because they would live in their wickednesse, without the controulment of it.

A covetous man cannot learn the truth.

Hermes. If men in reasoning desire as much the truth of the thing it self as they do to maintain an their own opinions, and glory of their wits, there would not breed so much hatred as there doth, nor so many matters layd aside and left unconcluded.

Alex. Sev. In al Common-wealths, and at al times about noble Princes and most faithful Governours, there be some which for their own commodity, advancement, pleasure, or for other corrupt and lewd affection (not having before their eyes the just and terrible doome of God, and their own con-

sciences

sciences, the displeasure of their Prince, nor shame of the world) let not to hinder and darken the manifest and clear cause of truth, whose beautiful and bright beams (according to their worthinesse) should comfortably, frankly, and with free liberty, spread forth his brightnes to the glory of God, to the honour of the Prince, and to the great rejoycing, comfort, and quietnesse of the Common-wealth.

The Prince ought to fear, and with al prudence and wisdome to foresee such inconveniences and great dangers, which else would fal upon him and his people, through the corruption and evil nature of loathsome miching members, that with craft cubertly creep in favour, and then by flattery and dissimulation endeavour to abuse his honest gentle nature: whereby is not only lost or greatly blemished the dear and obedient love, good name, and immortal praise due unto him of his people, (notwithstanding the name of vertu, wisdom, learning, and politick governance) but also his whole Realm is brought to much trouble, extream misery, losse, and hinderance: yea, and sometimes hasty and swift confusion. For never did there chance greater mischefe to any Country or Common-wealth nor never were the vertuous natures of good Princes and Rulers sooner corrupted and abused than when they have bren either mis-instructed & falsly informed by fawning and fleering flatterers or else when those that were in most favour and credit about him, dissembling the clear causes of truth, instead of equity and justice sought to work their own most wicked purposes.

Mar. Aur. The truth only among al things is privileged, in such wise, that when the time seemeth to have broken her wings, then as immortal she sheweth her force.

The

The Summe of all.

Faith is a ſteadfaſtneſſe and truth of things
Spoken or covenanted of God or man:
A right faith in God with it alway brings
Invincible power, that mightily can
Withſtand the aſſaults of cruel Satan:
For he that is faithful and true in each thing,
Hath mightier ſervants than Lord or King.

CHAP. V.

Of godly Prayer and Devotion: a mental Vertue.

PRayer is a divine and heavenly affect of the ſoul, and ſignifieth the deſire (generally) of al things that are of neceſſity to the ſuſtentation and nourithment both of ſoul and body, ſpecially from the hand of God, or otherwiſe from man, as from the ſpecial inſtrument of God, that man by man (through him) might be moſt graciouſly bleſſed, releeved, and comforted, to the only praiſe of him from whence al bleſſings proceed.

Hermes. Prayer is the cheifeſt thing that man may preſent God withal.

It is a right honorable and bleſſed thing to ſerve God, and to ſanctifie his Saints.

Perfect devotion and the knowledge of Gods Law, al men had need to have preſent with them: for devotion hath his ſtrength, it doth elevate the minde unto God: and knowledge doth ſuſtain and upheld the ſame, that it may with lively courage continue, and not fal down: but mount upward unto heaven, unto the preſence of God: where the ſavour of them both together ſmelleth far more ſweetly before him, than any earthly fumigation, be it never ſo pleaſant, doth pleaſantly ſmel in ẏ noſe of man.

Men in their devotion may often be beguiled and fally ſeduced, except knowledge do alwaies aſſiſt the

the same for to sustain and direct it, which being knit together, strengthen men very much in all their intents: yea, and that very comfortably in all storms and troubles, and temptations, so that it is greatly expedient for all men (as nigh as they can) to have prayer and knowledge annexed together.

It is greatly hurtful to men, and an offence unto God, to have devotion without true knowledge of God, shewed unto us in his Law, though it be in devout praying, fasting, charitable relieving, or otherwise in most strict order and manner of living.

To know truly the will of God, is to pray truly and to live devoutly and holy.

Plotinus. First, before thou prayest, cast away from thee (with a repentant heart) all thy iniquity: and then call upon God, and he will hear thee, relieve thee, quiet thy conscience, and most joyfully comfort thee.

True and acceptable prayer unto God, is to crave any thing at the hand of God answerable to his will, having our hearts lifted up unto him during all the time of prayer.

Xenoph. Pray to God at the beginning of thy works, that thou mayst bring them to a good conclusion.

Worship God with a pure heart: pray unto him and he will advance thee.

Hermes. When thou wilt fast, purge thy soul from filth, and abstain from sin, for God is better pleased therewith, than with abstaining from meats.

Pray earnestly and continually to the everliving God; call upon him in the day, and forget him not in the night.

Pythagor. When temptation invadeth thee, or giveth unto thee a cruel and sharp assault, then earnestly, heartily, and lovingly call upon God for his help, that by prayer being continual, perfect, pure, thou

mayst prevail and obtain the victory.

Hieronime. With reverent fasting and abstinence the bodily passions of man are to be cured: and with Prayer the pestilent infections of the minde are to be healed.

Prayer is a vertue that prevaileth against temptation, against cruel assaults of infernal spirits, against the delights of this fingering life, and motions of the flesh.

Antisthen. The surest way for mans to escape the danger of all their enemies, is always to be busily occupied in devout praying, and to be continually mindful of well doing.

Plato. Thou ought'st daily to pray for the happy estate and prosperity of thy Prince, and of others that by him are set in authority, for of them dependeth the peace & tranquility of the Common-wealth.

Vertuous and well disposed men do daily pray unto God for the cleansing of the impurity of the heart and do watch it with all diligence that they can, and labour to restrain the corruption thereof, that it burst not out, either to the hurt of themselves or others.

Socrates. God hateth the prayers and sacrifices of wicked people

Put thy trust in God, and pray unto him, and he will keep thee from a wicked wife, for which there is none other remedy.

To be faithful in prayer is the certaine and only means to obtain all our desires, joyning thereunto an assured faith in God, before whom we make our Prayer.

Plotinus. Pray that God may give thee true, hearty, and earnest repentance, and increase of thy faith: for they both (for their excellency) are the special gifts of God, and most convenient for thee: beseech the word of God (which hee himselfe hath spoken)

spoken is the truth, it shal judge thee in the last day.

When thou entrest into prayer, let thy prayer be to this end, specially that God (as he is merciful) so he will mercifully reveal and open more and more to thine heart, the true feeling knowledge, and understanding of his truth, and to give thee also grace, that in thy conversation thou mayst truly expresse the fruits thereof.

Make thy prayer perfect in the sight of God: for prayer is like a ship on the Sea, which if it be good, saveth all therein, but if it bee naught, suffereth them to perish.

Plutarch. Pray not to God to give thee sufficient, for that he will give to each man unasked, but pray that thou mayest bee contented and satisfied with that which he giveth thee.

Tyrants prayers are necessary.

The Summe of all.

Prayer is the most holy and divine service
That man here on earth unto God may present:
Prayer with repentance is the due and perfect service,
That withstandeth the Divel and his cursed intent.
Pray to God, trust in him, but first be penitent:
For as a sound ship saveth them that be therein,
So prayer with repentance saveth from drowning in sin.

THE TENTH BOOK.

CHAP. I.

Diogenes. Of Women.

He that seeketh and desireth to have the fellowship of a wife, ought to win her with vertuous disposition, honest manners, and good behaviour.

Mar. Aur. Naturally in time past, wives were adorned with these Vertues, to wit, to be shamefast in their countenances, temperate in words, wise of wit, sober in going, meek in conversation, pittifull in correction, well regarding their living, no company keepers, steadfast in promise, and constant in love.

There is not so fierce and perillous an enemy to a man as his wife.

A nice wife and a back-doore,
Oft maketh a rich man poore.

The use of friendship, the comely port, and the estimation of an honest man is not a little impaired by an idle and light wife.

Socrates Crabbed wives are compared to rough stirring Horses

As a shrewd horse must have a sharp bridle, so a shrewd wife should be sharply handled.

Order thy wife as thou wouldest thy kindsfolk.

He that can abide a curst wife, needeth not to fear what company he faleth in.

Seneca. Give thy wife no power over thee, for if thou suffer her to day to tread upon thy foot, she will to morrow tread upon thy head.

Plato. Like as a block, though it be decked with gold, Pearls, and Gemmes, is not to be regarbed, except it represent the shape of something: even so a wife be she never so rich yet if she bee not vertuous she is nothing at all worthy to be regarded.

Hermes. Such wives as would rather have foolish husbands, whom they might rule, than to bee ruled by sober wise men, are like him that would rather lead a blind man in an unknown way, than follow one that can both see and also knoweth the way wel.

Socrates. Like as no man can tell where a shoe wringeth but he that weareth it: so no man knowes a womans dispositions but he that marrieth her.

Hermes,

Hermes. The Spouse that forsaketh her husband because she is grieved with his manners is like him who because a Bee hath stung him, doth forsake the Hony.

Plato. He that fisheth with poyson, catcherh fish but evil and corrupted: and so they that endeavour to get them Husbands or Wives by Deceits and Charmes, may lightly get them, but better unsgotten.

Plutarch. Like as they which keep Elephants, weare no light coloured garments, nor they which keep wilde Bulls, weare any Purple, because such colours do make them fierce: so ought a wife to abstain from such things as she knoweth will offend her husband.

Aristot. They which were wont to do sacrifice to Iuno the Goddesse of married women, took alwayes the gals out from the beasts which they sacrificed, signifying thereby, that all anger and displeasure ought to be far from married folk.

There can be no greater honor for an honest wife than to have an honest faithful Husband, which careth for her and no woman else, thinking her more chast and faithful than any other.

Socrates. The rule for a wife to live by, is her husband, if he be obedient to publick Lawes.

The best way for a man to keep his wife chast, is not to be jealous (as many fond fools are) but to be chast himselfe, and faithful unto her.

Wives must be the more born with because they bring forth children.

Mar. Aur. It is but small wit in a man to set by the fantasies of his wife, or to chastise openly, that may be righted between them secretly.

The husband can do the wife no greater wrong, than to seek the fellowship of another woman.

It were better for a woman to be barren,
Than to bring forth a vile wicked carren.

Protogeus. Women be of a tender condition, they will complain for a small cause, and for lesse will rise up into great pride.

In three points women and fooles are commonly of like condition, they are full of vayn affections, curious and peevish to please, and very wilfull.

Tertullian. Woman was the first forsaker of Gods Law, the discloser of the forbidden Tree, and the gate of the Divel.

Aristotle. A Woman is a necessary evil.

Women in mischiefe are wiser than men.

Socrates. Women be more pittiful than men, more envious than a Serpent, more malicious than a Tyrant, and more deceitful than a Divel.

It is better to bee in company with a Serpent, than with a wicked woman.

Mar. Aur. Women by nature are born malicious.

As it is natural for a woman to dispise the thing that is given her unasked, so is it death to her to bee denied of that she doth demand.

There is no creature that more desireth honour and worse keepeth it than a woman.

Gay appawelled women stand forth as baits to catch men that passe by: bue they take none but such as will bee poore, or else such as bee ignorant fooles, which know them not.

Chilon. Women desire to see and to be seene,
A fair whore is a sweet poyson,
He that haunteth much womens company, cannot be strong: nor can he be rch that delighteth much in wine.

Womens counsel is weak, & a childs unperfect.

Seneca. We note inconstancie in children, & likewise in women: the one for slendernesse of wit and the other as a natural sicknesse.

Alex

Alex. Sev. In men we note audacity, but commonly in women timerosity.

Mar. Aur. Women with their lightnesse, and children with their smal knowledge, occupy themselves in things present: but wise men do think on that that is past, they ordain for that which is present, & with great study do provide for the time to come.

Beauty in womens faces and folly in their heads, are two wormes, which fret life and waste goods.

Women that wil have joy of their daughters ought to take from them all such occasions and liberty, whereby they should be evil.

The woman that will keep her self from care, and her daughter from peril, let her see the time of her daughter alway well spent in some honest and godly exercise.

When the hands are occupied with any good exercise, then the heart is voyd from many idle and vain thoughts.

Women are so faril, that with keepers with great pain they can keep themselves. And for a small occasion they will lose altogether.

Women are so extream in all head-strong extremities, that with a little favour they wil be exalted and grow into great pride, and for a small unkindnesse they retain great hatred.

Women for a little goodnesse, look for a great hire, but for much evil no chastisement.

Pithagor. There are in a womans eyes two kinds of tears, the one of griefe, the other of deceit.

They that had rather be conversant amongst women, than amongst wise men, are like Swine that had rather be rooting in durt and draffe, than in clear and fair water.

With ẏ fairest women brothel houses are peepled.

Use no womans company, except necessity compel thee.

Seneca. Take heed to the meat that a jealous woman giveth thee.

Mar. Aur. A fierce beast and a perilous enemy to the Common-wealth is a wicked woman, for she is of much power to do great harm, and is not apt to follow any goodnesse.

The withdrawing and keeping of women close, is a bridle to the tongue of ill men, and the woman if doth otherwise, putteth her good name in danger.

Socrates. It were better for a woman never to bee born, than to be defamed

A wicked woman once defamed, thinketh al others be so likewise, and desiring they should so be, will indeed say that they are, and procure to have them evil famed: for to the intent she may cover her own infamy, shes infameth all others that be good.

A woman of good name feareth no man with an evil tongue.

Women cannot conserve the reputation of their estate and degree, but by keeping their persons in great fear, honesty, and good order.

It were great wickednesse in men to say that all women are evil that be evil spoken of.

Mar. Aur. Those women that keep themselves in their houses, well occupied in their businesse, temperate in their words, faithful to their husbands, well ordered in their persons, peaceable with their neighbours, being honest among their owne families, and shamefast among strangers, such (I say) have attained great renown in their lives, and left eternal memory of them after their death.

Plutarch. Women are no lesse apt to learn all ill manner of things than men are.

Neither gorgeous apparel, nor excellent beauty, nor plenty of gold or riches, become a woman so well as soberneſſe, silence, faithfulnesse, and chastity.

Sweet

Sweet Savours and Dyes are more meet for women than for men.

Like as a Trumpeter soundeth out his meaning by the voyce of the Trumpet, so should a woman let her husband speak for her.

Hermes. Silence in a woman is a precious vertu

The Summe of all.

He that gladly seeketh the company of a wife,
Ought to win her by vertuous disposition.
To imbrace her for her vertu, and to lead a quiet life
Refusing much riches with whorish conditions.
Women be commonly of most tender affection,
And better it is with a Serpent to be in company
Than with a wicked woman for to marry.

CHAP. II.

Of the Tongue, Detraction, Speech, and Silence.

The tongue is a slippery and nimble instrument, whereby commonly the treasures of the heart are in such wise unlocked, laid forth, and spread abroad, that, not only thereby friendship is greatly ingendered, earthly Treasures increased, the life quietly stablished, perpetual praise and everlasting felicity obtained, but contrariwise, friendship decayed, worldly riches are diminished, the life most miserably wasted, infamy and immortal pain is purchased thereby.

The tongue if it be well used, is the most precious member of a man, but if otherwise, most detestable, pernicious, evil, and full of pestiferous poyson.

It is a most plain and sure argument, that the heart within is very filthy, foulely defiled and corrupted, whensoever the tongue is wickedly bent, and uttereth unclean, filthy, and wicked speeches.

Boëtius. Detract not, neither speake evil of thy neighbour behind his back.

Detraction

Detraction is to speak evill of him that heareth not: or it is a lying, malicious, hypocriticall, crafty, pernicious, and hurtfull speech.

Detraction being a venemous evill, or rank poyson of the Divel, is poured by him into the hearts of wicked and malicious men only, who naturally in their proud, over-lofty, and stout carriage, wickedly overwhelmed with self-will and folly, spare not at any time (in contempt of Vertu, true Religion, and Honesty, and for the satisfying of their spitefull and cursed humors) to blow out with evill savoured and stinking breaths, the very shamefull & hurtfull blasts of slanderous and evill reports: whereby even the very godly are impayred of their good name & fame, their estimation discredited, their friends abated, their well-fare much hindered, and their joyes here so shaken in this life, that as men drowned in dolor & heavinesse, void of worldly joy, they are driven with bitter teares to cry daily unto God for help, and to be delivered from such their cursed detractors.

Such a mischievous evill community is this sinne of detraction, in the heart of the proud and wilfull foolish man, that there is neither long familiarity, accustomed fellowship, nor causes of approved friendship, neither affinity, kindred, or consanguinity, nor yet any relation state or degree that can once bridle him, or stay him from doing much mischiefe (if he can) with his poysonous and venemous tongue.

Like as Rats and Mice eat and gnaw upon other mens meat, so detractors eat and gnaw upon the life and flesh of others.

Backbiting, lying, & slandering, are sworn companions together.

Backbiting hath its peculiar evill, that is, it hurteth a man absent, and so covertly and craftily, that the

the party is not aware of it, but is suddenly undone (O poore wretch!) before he doth either know by whom, how, when, or wherefore he is undone.

The first evil of backbiting is, that it either hurteth Charity, or else when it hath otherwise impaired it giveth unto it a great wound, and so it extinguisheth it commonly altogether.

Backbiting hurteth Charity, when it dissevereth friends asunder, and bringeth them into dissention and hatred; and it is thereby the sorer wounded when it deceaseth it: and (if it can) doth also utterly extinguish it, when it increaseth the fire betwixt them that lee already in dissention, inflaming it more and more.

He that is given to the vice of backbiting and slandering, or worthily subject unto the common hatred of all men, and to be eschewed of all men, as a most pestilent plague, and at his entrance into any other place among company every mans mouth to be either stoped against him, or other wise opened to hisse him out of the doors.

Whilest the backbiter liveth, all the world curseth him: if he be in danger or to perish, there is no man sorry for him, and the remembrance of him after he is dead, raigneth in cursing and banning of him.

Plato. He is to be counted vertuous and wise, that alwaies disposeth his tongue to speak of God and godlinesse

Socrates. Speake ever of God, and God will alwayes put good words into thy mouth: for the speaking and thinking of God surmounteth so much all other words and thoughts, as God himselfe surmounteth all other creatures.

As our talk of God ought to be most reverent and holy, with most sweet and faire words: so must also all

all our deeds before him be most holy, sweet, perfect, just, and good.

Let not thy tongue run before thy wit.

Let thy minde rule thy tongue.

Use thine eares more than thy tongue.

Moderate thy lusts, eye, tongue, and thy belly.

He is wise & discreet that can refrain his tongue.

There is not a worse thing, than the deceitful and lying tongue.

An evil tongue is sharper than a sword.

Death delivereth a man from all enemies save the tongue.

The tongue of a foole is the key of his counsel, which in a wise man wisedome hath in keeping.

The tongue of a wise man is in his heart, but the heart of a foole is in his tongue.

The ordering of the tongue is a tryal most true.
To know if a man his lust can subdue:
For he that cannot rule his tongue at his list,
Hath much lesse power other lusts to resist.

If by wicked tongues thou art stirred to unrest and griefe, and feelest in thy selfe, through thine owne innocency, to be by them abused, let this be unto thee against them a near and special remedy, that is, arme thy selfe with patience, with meekenesse and silence, lest through multiplying of words with thine enemy, thou be found amongst wise men to be as evil as hee.

Pithag. The tongue is the bewrayer of the heart.

Mar. Aur. It is a thing certain, when one is merry, he saith more with his tongue, than hee thinketh with his heart: and contrariwise, when one is heavy, the eyes weep not so much, nor the tongue cannot declare that which is locked within the heart.

Aristot. Keep measure in thy communication, for

if

if thou be too brief, thou shalt not be well understood, and if thou be too serious, thou shalt not be well borne in minde. Either talk of vertue thy selfe, or give eare to them that talk thereof.

It is better to hear than to speak.

Thales. We ought to hear, double as much as we speak, and therefore nature hath given us two eares, and but one tongue.

Socrates. A man hath power over his words till they be spoken, but after they be uttered they have power over him.

A man ought to consider before, what hee will speake, and to utter nothing that may afterwards repent him.

Talk no evil of God, but search diligently to know what he is.

The filth of worldly wisdom is known by much speech.

Pithagor. He that speaketh little, heareth and learneth at the speech of others, but when he speaketh, others learn of him.

To talk of God is the best communication, and to think of him is the best silence.

Plato. Words without good effect, are like a great water, that drowneth much people, and doth it selfe no profit.

Abstain from words of ribaldry, for a tongue over-liberal nourisheth folly.

They that rob, speak evil of, or slander the dead, are like furious dogges, which bite and barke at stones.

He that babbleth much, declareth himselfe to have small knowledge.

Call whisperers and tale-bearers out of thy company.

Mar. Ant. Let no man say, I would, and I cannot withdraw me from dice: it is better said, I may, but I will not follow vertu.

Diogenes. Men ought not to use any talk or communication, but such as should be fruitful to edifie as well the hearer as the speaker.

So speak that thy words be not reproved.

An idle word shall not escape unpunished.

When the ungodly and malicious persons are suffered to speake what they list, without reproofe and punishment, there is nothing more pernicious in the world to stake debate, and to break the bond of that most indissolvable vertu of Amity.

The habit of the mind is best perceived by a mans talking.

Philip. It lyeth in our selves to be well or evil spoken of.

Thesilius. Rude words that are profitable & true, are better than sweet words being full of deceit and flattery.

Hierome. Devout conversation without communication as much as by example it profiteth, by silence it hurteth: for with barking of dogs, and with the raves of shepheards, the raging wolves be hindered of their purposes.

Socrates. Silence and speech are both good, used in due time, but otherwise are both naught.

When thou talkest with a stranger, be not too full of communication, till thou know whether he be better learned than thou, and if thou be better, speake thou the boldlier, else be quiet and learne of him.

Pithagor. Frame thy speech according to thy garments, or fashion thy garments like unto thy speech.

Give no man cause to speak evil of thee.

Hermes. Neither suffer thy hands to worke, nor thy tongue to speak, nor thine eare to heare ỹ which is evil.

Plato.

Plato. Hastinesse of speech causeth men to erre.

Philocas. It is much more easie for an innocent to finde many words in speaking than for a man in his misery to keep moderation in his tale.

The holinesse and cleannesse of the mouth, standeth in the utterance of rightnesse and truth: and the prophanation and defiling thereof, is by lyings and untruths; for as no clean stuffe can proceed out of filthy lips, so the noysome blasts of such evil seasoned breath annoyeth greatly the honest ears of the godly: and who will look for sweet wine out of the same vessel from whence vinegar is daily drawn out?

The faire water is defiled that passeth thorow miery springs.

Whatsoever thou wilt speak, before thou utter it, shew it secretly to thy selfe.

Beware of lyers and tale-beaters.

The flying tales of light folks are commonly the ground of bad rumors.

Speak not to him that wil not hear, for so thou shalt but vex him.

Think not such things honest to bee spoken, that are filthy to be done

A man is by nothing better known, than by his communication.

Diogenes. If thou speakest what thou wilt, thou shalt heare that thou wouldest not.

Faire speech in presence,
with good report in absence,
And manners in fellowship.
obtaineth great friendship

Aristotle. He that speaketh truth, cannot be ashamed of that he speaketh.

Faire and smooth communication only framed to please the hearer, is properly to bee called a trap or snare of hony.

Pittachus

Pittacus. Tell not abroad what thou intendest to do, for if thou speed not, thou shalt be mocked.

Isocrates. Be secret in counsel, and take heed what thou speakest before thy enemies.

Aristippus. He that is beautiful, and speaketh unseemly things, draweth a sword out of an ivory scabbard.

Let not the authority of the speaker perswade thee, nor regard thou his person that speaketh, but mark well what is spoken.

Hear that which unto thee belongeth.

Hear much, speak little, be fair spoken, answer aptly, think first, then speak, and last of all fulfil.

Pithagor. By silence the discretion of any man is known: and a fool keeping silence seemeth wise.

Silence in a woman is a great vertu.

Plato. as empty vessels make the loudest sound, so they that have least wit are greatest babblers.

Plutarch. They that are ready to take a tale out of another mans mouth, are like unto them who seeing one proffered to be kissed, would hold forth their lips to take it from him

Seneca. As the vessel cannot be ful, which always sheddeth out, and taketh nothing in: so that man cannot be wise ẏ evermore talketh, & never heareth.

Aristot. Like as clear glasse can hide nothing, so there be many ẏ can keep secret & dissemble nothing.

Aug. Cæs. The rewards of faithful silence are without danger.

The Summe of all.

Both speech and silence are excellent vertues,
Vsed in time and place convenient,
Of which the best and easiest to abuse
Is speech, for which men oftentimes repent:
So do they not where they be silent.
Yet be not dumb, nor give thy tongue to lease,
But speak thou wel, or hear and hold thy peace,

Of

CHAP. III. Of Fortune.

This tearm of Fortune or Chance used of men, proceedeth first of ignorance and want of true knowledge, not considering what God is, and by whose only fore-sight and providence, all things in this world are seen of him before they come to passe.

Mar. Aur. If the Fortune of this world make ther rejoyce over thine enemies, it may make them rejoyce over ther.

Plato. Fortune is such a Mistresse that she ruleth Realmes, over-commeth Armies, beateth down Kings, exalteth tyrants; to the dead she giveth life, to some renown, and to some shame.

Fortune giveth these evils, and we see it not: with her hands she toucheth us, and we feele it not: she treadeth us under feet, and we know it not: she speaketh in our ears, and we hear it not: she cryeth aloud unto us, and we understand her not: and this is because we will not know her. And finally, when we think we are most sure, then are we most in peril. Be not proud in prosperity, nor dispair in adversity.

In prosperity beware, and in adversity hope for better fortune.

The nature of Fortune is to be always mutable and inconstant: neither is she a giver of any thing to any man for any continuance, but only a lender for a very short time. And those whom Fortune seemeth longest to support and flatter with abundance of all things, them (many times) God least favoureth.

Evil men by their bodily strength rebuke their misfortunes: but good men by vertue of the soule abide them patiently.

Mar. Aur. Vain all prosperity alway there falleth

soule

some sinister fortune, either soon or late: so therwith Fortune doth arme and apparrel us, where she seeth we shall fal, to our great hurt. Fortune comming with some present delight or pleasure, in a token that by flattering us she hath made ready her snares to catch us. It is an infalliable rule of invious Fortune, that this present felicity is given with a sudden fall or mischance.

Such as Fortune lifteth up with great riches, she pincheth cruelly with profound bitings.

Fortune is alwayes slippery, and cannot be holden of any against her will.

Fortune with her tyranny chastneth them that serve her: she beguileth every person, and no person beguileth her: she promiseth much, and fulfilleth nothing: her song is weeping, and her weeping is song to them that be dead among wormes, and to them that live in prosperity. At them that be present she sputneth with her feet, and threatneth them that be absent. All wise men shrink from her, but a foole sheweth her his face.

Anaxag. Through idlenesse, negligence, and too much trust in Fortune, not only men, but Cities and Kingdoms are utterly lost and destroyed.

Socrates There cannot bee a more intollerable thing, than a fortunate fool

To have been fortunate, is the most mis fortune.

Mar. Aur. The adventures of men are so divers, and fickle Fortune giveth so many over thwart turnes that after that shee hath a great space given great pleasures, incontinent we are cited to the subtile trailes of repentance.

The greatest hap of all, and the greatest desire of men is, to live long: for divers chances that fall in short time, may be suffered or remedied by long space.

Right fortunate is that man that loseth his life,

and

and leaveth behind him perpetual memory.

Infortunate and unhappy are they that be in prosperitie, for surely they that be set in high estate cannot fly from the peril of Scilla, without falling into Charibdis.

Tullius. Fortune, is to great men deceitful to good men unstable, and to all that are high unsure.

Mock not another man for his misfortune, but take heed by him how to avoyd the like misery.

Our lives are so doubtful, and fortune, so wayward, that she doth not always threat in striking, nor striketh in threatning: for oft times false fortune shaketh her weapon and striketh not: and another time striketh without shaking.

As fortune beckeneth, so favour inclineth.

Iustinus. Fortune advanceth and lifteth up, but all men by nature are equal in dignity

By nature all men be equal in dignity,
By Fortune more one than another advanced:
This who so considers in his supremacy,
Ought look to himselfe, and well be advised.
By fortunes good fortune who commeth in favour,
By fortunes misfortune may catch a displeasure

Hermes. The wicked sometime seem fortunate.

Aristot. No man is happy indeed whiles he liveth

Thales. If any man be happy it is he that hath bodily health, riches, a learned and not a vain mind.

This is a thing most happy, that Fortune in her cruelty hath no weapon so sharp and cruel, as can once pierce or wound the soul

Wisdom and discretion are most to be used in time of misfortune.

Keep close thy misfortune, lest thine enemies rejoyce at it.

Seneca. As a cunning workman can fashion the Image of any matter: so a wise man should take in good worth all kinds of fortune.

Tullius. Nothing unto a man is miserable, except he fortune it: for all fortune is good to him that constantly with patience suffereth it.

There is also moderation in the toleration of fortune of every sort, which of Tully is called equability, that is, there seemeth always one visage and countenance, not changed either in prosperity or adversity. Moreover, a man should not bow or be troubled in mind for any fortune.

The Summe of all.

Fortune is a variable and strange Mistresse,
And uncertain to trust to in all her doings:
For Fortunes crooked evn her name doth expresse,
Which daily are felt with her hasty short turnings:
She pincheth the rich with her sharp profound bitings,
And for this intent chiefly misfortune should be suffered
Because true friends are best thereby declared.

CHAP. IIII.

Of Riches, and rich Men.

Xenoph. Riches are in the number of things that may be either good or evil, which is in the arbitrement of the giver.

Socrates. To delight in riches is a dangerous vice he is rich that contenteth himselfe with poverty.

Hermes. The richest thing to a man is his Soul, and Reason, by which he keepeth justice, and eschueth sinne.

Polion. He is most rich that hath most wisdom.

There is no greater riches than the agreement of good mens minds.

He that is contented and satisfyed with himselfe is born with great riches.

Abstinence from covetousnesse is great riches.

Plutarch. Riches for the most part are hurtful to them that possesse them.

Cicero. They that be rich are not only vexed with

with desire to encrease greatly their wealth, but also are sore troubled with fear lest they should lose that which they have already attained unto.

He hath most that coveteth least.

Not to desire riches is the greatest riches.

None are in more surety than they that lack most riches.

If thou seek to be rich, thou shalt finde therewith sorrow, carefull travel, misery, vexation of mind, and much mischiefe. But if thou seek to bee godly, thou shalt find comfort, wealth, prosperity, peace of conscience, and all felicity.

As sickenesse and health can never agree,
So Gold without rest is but misery.

Aristot. Seek not the riches of this world, and shame in the other: seeing that this world is no more but only a waiting place to go to the other world.

Vertu is greater riches than either silver or gold.

Pythagor. He is not rich that enjoyeth not his owne goods.

Sufficiance is better riches than abundance.

Plato. Labour for the riches that after death profitteth the soul.

Hermes. A covetous man cannot be rich.

Care not what riches thou loosest for the winning of true friends.

Purchase thy riches truly, and spend them liberally.

Mar. Aur. It is a great wonder to hear and see, how fathers climbe to have riches, and their children descend to have vicionsnes; to see fathers honor their children, & children to infame their fathers; to see fathers give rest unto their children, and children to give trouble to their fathers: yea, sometime the fathers die for sorrow, that their children die so soone, and the children weepe, because that the

fathers live so long. Also the honour and riches that the fathers have procured with great thought, the children lose with little care. And this is certain, that the fathers may gather riches, with deceit and craft, to sustain their children, but God will not have durable that is begun with evil intention, and is founded on the prejudice of others, though possessed by an heyre, and though the heavy destinies of the fathers permit that their riches be left to their children, to serve them in all their vices for their pastime, at the last, according to their merits, God wil that their Heyre and Heritage shall both perish. Finally, al that with great thought hath been gathered for their children, whom they love well, and with whom they much content themselves, sometime another heyre, of whom they think least, enjoyeth it.

God doth permit that the covetous fathers in gathering with great travel, should die with the same, to leav their riches to their vicious children to spend badly.

Hieronic. Great abundance and plenty of riches cannot of any man be both gathered and kept without sinne.

Riches and the substance of the world robbeth and spoyleth a man of much better riches, that is to say, the love of vertu, and of all godly exercise.

Plato. Gold is a corruptible matter or substance, and shall therefore once be consumed: but that treasure for which mans soul ought to labour, shall never be wasted, neither in quality, nor in quantity impaired or diminished, that is, shall alway be alike good, and alike much. Wherefore whatsoever pain be taken about the getting of such treasure, it ought not to be thought grievous: weighing well the vertue of the gain, and the most happy reward in the end.

Alex. Sev. Great possessions or substance maketh

vertue

pertue, suspected, because they be ministers of pleasant affections, and also nuries of wanton appetites.

Pithagor. Those riches are to be despised, which with liberality are wasted, and with sparing do rot.

Socrates. Be not careful for worldly riches, for God hath provided for each man sufficient.

Prepare thee such riches, as when the ship is broken, may swim and escape with their master.

Plato. Travel not to get that which will lightly perish.

Esteeme him as much that teacheth thee one word of wisdom, as if he gave thee gold and precious stons

Such things as thou hast, use as thine awn, and keep them not as though they were another bodies.

Boast not thy selfe of that which is another mans.

Hermes. When prosperity promiseth security and rest in the goods of this world, it is a hard thing and a rare to think God only to be the giver thereof, and can sodainly take the things away that have been gathered with great paines and travels.

Learning is great riches to the poore, and it garnisheth the rich.

Where riches are honoured, good men are despised

Immortal honor is better than transitory riches.

Plato. He that keepeth a man from shame, is better than the riches gotten thereby.

Desire of riches wanteth infinite.

Hermes. It is a miserable thing, a rich man to be decayed and fall into poverty.

Hee is not happy that hath riches, but hee that rightly useth them.

The riches of the world abused, ingendreth pride and forgetfulnesse of God.

Solon. There be three causes noted, that chiefly move mens mindes to desire these worldly goods: one is the love of wealth, ease, mirth, and pleasure: the

second is, the love of worship, honour, and glory: the third is, the doubtfulnesse and mistrust of wicked and faithlesse men, that are over careful of living here in this life.

They be worse that be lately made rich, than they which have been rich a great while.

It is a foolish madnesse to think that rich men bee happy.

He hath riches sufficient, that needeth neither to flatter nor borrow.

Pithagor. The more that a man hath of abundance
So much the lesse he hath of assurance.

Sufficiance is the castle which keepeth wise men from evil workes.

Solon. He is neither rich, happy, nor wise
That is a bondman to his owne avarice.

Mar. Aur. Great busines the heart hath to seeke for the goods of this world, and great travel to come to them: but the greatest dolor without comparison, is at the hour of death to depart and leave them.

Arist. Rich men through excesse and delicious pleasures, are more foolish and corrupt than any others.

Rich men had need of many lessons to be well.

Diogenes. Rich men (their affection respected) had need of many precepts and counsels, both touching their keeping of hospitality, and to the exercising also of their bodies with labours, lest they should most corruptly fall with consent into the filthy motions of the body, & other inconveniences, whereof the poore need no such admonitions.

Hermes. Treasure by fallehood seeming to augment,
Are evil gotten, but worse spent:
Wherefore to be rich, who so doth intend
Ought truly to winne, and duly to spend.

Anaxag. Men would live exceeding quietly, if these two words (mine and thine) were taken away.

Pithagor

Pichagor. Couet not to wax rich through deceit.

The time and riches are best bestowed, that are employed about the seruice of God.

Tullius. In thy prosperity, and when things flow towards thee, (euen at thy will and pleasure) thou must the more earnestly flie pride, disdainfulnesse, arrogancy, immoderation of back or belly, incontinency and lasciuiousnesse of life.

Spend not too lauishly, nor be too niggardly: so shalt thou neither be needy nor in bondage to thy riches.

Vpon a couetous man riches are lost, and are very poverty to him: for he is neither the warmer, the better fed, nor the richer for them.

Diogenes. Rich men without learning are called Sheep without golden fleeces.

Charge not thy selfe with taking of vain goods, seth thou hast so small assurance of thy life.

Plutarch. The miserable rich person, the more that he encreaseth in riches, the more he diminisheth in friends, and groweth in enemies to his damage.

Friendship is better than riches.

As the townes wherein men labour, wax alwayes richer and richer, and such as are bent to idlenesse and pleasure, decay daily, and come to vtter desolation: so the goods that be gotten by trauaile, study, and diligence and so kept, shall continue, increase, but that which is euil gotten, or suddenly wonne, shal euen as suddenly vanish away again.

Socrates. Like as an arrow that lighteth vpon a stone glanceth away, because the stone wanting softnesse yeeldeth not to receiue it: so the riches that fortune giueth, not guided with diligence and circumspection, vanisheth away without profit.

The hauing of riches is not so commodious,
As the departing from them is grieuous.

A mans riches are no where so well laid up and safely kept, as in the hands of his friends.

Seneca. Smal expences often used, consume great substance.

Aristot. He which giveth riches or glory to a wicked man, giveth wine to him which hath a fever.

Plato. As a golden bridle although it garnisheth an horse, yet maketh him never the better; so although riches garnish a man, yet can they not make him good.

Boëtius. Death despiseth al riches and glory, and roleth both the rich and the poore folk together

Such as trust in their own strength or riches, abuse and blaspheme the name of God, which hath not been unpunished, nor never shall be in this world, nor in the world to come,

The Summe of all.

Sith the perfect riches is suffisance,
He is more rich that's content with poverty,
Than he that hath of treasures abundance,
Which no man may possesse well with surety.
Rich is he that can himselfe satisfie
With fewest things, which be both safe and sure,
There Fortunes gifts are double to endure.

CHAP. IIII.

Of Of Happinesse, and Misery.

Cicero. That man cannot bee truly happy, in whom vertu hath no place.

Those men be truly happy, whom no feare troubleth, no pensivenesse consumeth, no carnal concupiscence tormenteth: and those also that are not soon stirred to passion.

All things truly belonging to happinesse, bee cheifly consist in the noble vertue of wisdome.

A man that is wise, although he fall into extream

necessity

neceſſity and poverty, yet is he very rich, and greatly happy.

That man which hath ſtrength, beauty, comely perſonage, nimbleneſſe of body, and thereunto likewiſe being added riches, honour, rule, and great glory of this world: yet if he with all theſe be an unjuſt, intemperate, and fearful man, and of no capacity, hee is not truly happy but moſt miſerable.

That man is worthily counted bleſſed, to whom nothing can ſeeme ſo intolleratle, as to diſcourage him: nor nothing ſo pleaſant as proudly to puffe him up, and make him vain-glorious.

A happy life conſiſteth in the knowledg of things, which we do ſtraine unto by ſearching out the natures of them, and being once obtained, we doe contemne all worldly things, and live in ſecurity, which is the quietneſſe of the minde, or to be voyd of ungodly care.

Finally, that man is truly bleſſed, to whom it ſhal chance, that once comming to old age he then do attain unto true wiſdom, and fallen himſelfe in true opinions,

CHAP. V

Of Beginning and Ending.

Zeno. GOds counſel is the beginning and end of good works,

Begin nothing before thou firſt call for the helpe of God: for God (whoſe power is in all things) giveth moſt proſperous furtherance and finiſhing to ſuch good acts as we do begin in his Name

Thales. God is both beginning and ending

Hermes. The moſt gracious and mighty beginner is God, which in the beginning created the world.

Ariſtot. Take good adviſement before thou begin any thing, but when thou haſt begun it diſpatch it quickly

Begin

Begin nothing before thou knowest how to finish it.

Take good heed at the beginning to what thou grantest, for after one inconvenience another followeth.

Before any fact be by man committed, the end is first in cogitation, and last of all the fact.

Of small faults not hindred at the beginnig, oftentimes spring mighty mischiefs.

Photion. Not the beginning of things, but the last end, must declare whether the same be well attempted or not.

Pichagor. Many things at the beginning are counted good, which at the end are known to be evil.

The end of casual things in the world, no man doth or may know.

Socrates. To have made a good beginning, is no small portion of the work done.

In all works the beginning is the chiefest, and the end hardest to attaine.

Plutarch. Like as a spot ought to be wiped out at first, lest with long tarrying it stain thorow, and be worse to be gotten out: so should dissention be remedied at the first, that it grow not unto hatred.

Aristot. Like as the stroke which a man seeth, may be the better received and defended; so the mischiefs which is known of before, can do the lesse harme.

Horace. Stop the beginning, so shalt thou be sure,
All doubtful diseases to swage and to cure:
But if thou be careleſſe and suffer them brast,
Too late commeth plaister, when all cure is past.

Mar. Aur. Like as after the night cometh the dewy morning, and after that commeth the bright Sunne, and after the Sunne commeth a darke cloud, and after raine commeth fair weather, and after that commeth lightning and thunder, and then again cometh fair

fair weather: even so after infancy commeth childhood, and after childhood commeth old age, and after old age commeth death, and last of all after death commeth a fearful hope of a future life.

Every man hath a beginning, a middle, and an end.

Plato. Good respect and consideration to the end of things, preserveth both body and soul.

Paluvius. When the godly shall have their full entrance & beginning to everlasting glory: and make their happy change from mortality to immortality, and leave the corruptible drosse of this life, for treasures incorruptible; for gold, glory, for silver, solace without end; for vain apparel, robes royal: for earthly houses, eternal pallaces, mirth without measure, pleasure without paine, and felicity endlesse: then also shall the end of the wicked be most lamentable: then shall hastily come unto them their just reward of vengance: then shall they with the end of this worlds vain felicity enter into eternal damnation and misery, then shall they cry woe, woe, with endlesse horror, for their careless life, and worldly security.

The Summe of all.

God, that is most glorious, was in Almighty beginner
Of all that in heaven or earth have their being,
Which was without beginning, he is th'only helper,
And furtherer of good works to come to good ending.
Without counseland advisement begin not any thing:
But consider well the end, and waigh discreetly,
What happily preserveth both soul and body.

THE

THE ELEVENTH BOOK.

CHAP. I.

Precepts and Counsels of the wise.

Have in this Book put together the Precepts and proverbs of Moral Philosophy, and those the pithiest and briefest; because I would have them better weighed and remembred, but specially put in practise: for the following of one good precept or saying, is better than the learning of many.

Solon. Worship God. Hate no man. Reverence thy father and mother. Help thy friend. Maintain truth. Swear not. Obey the Lawes. Think that which is good. Moderate thine anger. Praise Vertue. Persecute the evil with extream hatred.

Thales. Honour thy King. Try thy freinds. Be the selfe-same that thou pretendest. Abstain from vice. Love peace. Desire honour and glory for vertue. Take heed to thy selfe, and be circumspect. Deserve praise of every body. Cast whisperers & tale-bearers out of thy company. Take in good worth whatsoever chanceth. Be not high-minded. Judge justly. Be careful for thy household.

Cleo. Read over good Books. Do good to good people.

Refrain from foul Language. Bring up in learning thy children thou lovest best. Be not suspicious nor jealous. Vanquish

Vanquish thy parents with sufferance.
Remember them which have done thee good, and forget not their benefits.
Despise not thine underlings.
Desire not other mens goods.
Run not head-long into doubtful matters.
Keep thy friends goods as safe as thou wouldest thine own.
Do not that to another, which thou thy selfe hatest.
Threaten no body, for that is woman-like.
Be readier to go to thy friend in time of his misery, than of his prosperity.

Chilon. Use temperance. Fly filthy things.
Bear no malice. Keep company with wise men.
Get thy goods justly. Lose no time.
Use wisdom. Please the most.
Be well mannered. Suspect nothing.
Hate slander. Be not importunate.
Let not thy tongue runne before thy wit.
Desire not that which thou mayest not attain.
Love as if thou wouldest hate, and hate as thou wouldest love shortly after.
Please every body. Hate violence.

Periander. Be alwayes one to thy friend, as well in adversity, as in prosperity.
Performe whatsoever thou promise.
Keep close thy misfortune, lest thine enemy rejoyce at it.
Stick to the truth. Abstain from vice.
Do that which is righteous and just.
Give place to thy betters, and to thine elders.
Abstain from swearing. Follow vertue.
Moderate thy lust and affections.
Praise honest things. Hate debate.
Be mercyfull to the penitent.
Instruct thy children. Requite benefits.

Esteem

Esteem greatly good men. Fly rebuke.
Hear that which to thee belongeth. Answer aptly.
Maintain concord. Be envious to no man
Doe nothing that may repent thee. Flatter not
Honor them that have deserved honor
When thou dost amisse, take better counsell
Trust not to the time. Take good heed to thy self.
Be serviceable to every body. Hope well.
Be layr spoken. Hate pride and vain-glory
Fear the Officers. Do no man wrong
Reverence thy elders with obedience
Mourn not for every thing, for it will shorten thy life.
Fight and die for thy Countrey. Avoyd grief
Dwell not in wealth. Use thy friends
Mock not the dead. Seal up secrets.
Give liberally for thy profit.
Tarry always for a convenient time.
Get a witty woman to thy wife, and she shall bring thee forth witty children.
Live and hope, as if thou thou dest die immediatly.
Spare as though thou were immortall.

Bias. Give blamelesse counsel, & comfort thy friends.
Talk no evil of God, but search diligently to know what he is.
Hear much, but speak little.
First understand, then speak.
Get by perswasion, and not by violence
Envy not the unworthy because of his riches
Get thee sobernesse in thy youth, & wisdom in thy age
Behold thy selfe in a looking-glass, and if thou appear beautifull, do such things as become thy beauty: but if thou seem foul, then perform with good manners the beauty that thy face lacketh.

Plutarch Tell not abroad what thou intendest to do: for if thou speed not, thou shalt be mocked.
Pay thy debts. Revile not thy friend.

Rule

Rule thy wife. Be not loathful

If thy fellow hurt thee in small things, suffer it, and be as bold with him.

Take not thine enemy for thy friend, nor thy friend for thy enemy.

Be not judge between thy friends.

Strive not with thy father and mother, though thou sayest the truth

Before thou go from home, devise with thy self what thou wilt doe abroad; and when thou art come home again, remember what thou hast done a broad.

Hermes. Rejoyce not at any mans misfortune.

Let thy mind rule thy tongue. Hear gladly.

Attempt nothing above thy strength.

Be not hasty to speak, nor slow to hear.

Wish not the things which thou mayst not obtain.

Above and before all things worship God.

Reverence thine elders. Be obedient to the Law.

Refrain thy lusts. Break up hatred.

Be obedient unto thy King, and worship those that be in authority.

Love God and truth, and so shalt thou save thy soul.

Envy not though an evil man prosper, for surely his end shall not be good.

Be satisfied with little, and it will increase and multiply.

Trust not to the time, for it deceiveth suddenly them that trust therein.

Upbraid no man with misery. Marry thy match.

Take good advisement ere thou begin any thing, but when thou hast begun dispatch it quickly.

Philoras, In prosperity beware, and in adversity hope for better fortune.

Neither flatter, nor hide thy wisdom before strangers

Be not proud in prosperity, neither dispair in adversity.

Learn by other mens vices, how filthy thy own are.
Do not that thy selfe, which thou dispraysest in another
Covet not to wax rich through deceit
Look what obedience thou rendrest to thy Parents, the like thou shalt have from thy children
Rule not, except thou hast first learned to obey
Yeeld unto reason. Fly evill company
Slander not them that bee dead
Prepare thee such riches, as when the ship is broken may swim and escape with their master
Plato. Learn such things while thou art a child, as may profit thee when thou art a man
Endeavour thy selfe to be so well, that others may envy thee therefore
Hermes. Be patient in tribulation, and give no man cause to speak evill of thee
Look well to the safegard of thy own body
Seneca. Be vertuous & liberall, so shalt thou either stop the slanderers mouths, or else the ears of them that hear them
Know thy selfe, so shall no flatterer beguile thee.
Xenophon Meddle not with that wherewith thou hast nought to do
If thou hast well done, thank God; if otherwise, repent and ask him forgivenesse
Desire God at the beginning of thy works, that thou mayst by his help bring them to good conclusion.
Walk not in the way of hatred
Aristot. Do not what thou wouldest, but what thou shouldest.
Praise not a man except he be praise-worthy,
If thou wilt correct any man, do it rather with gentlenesse, than with violent extremities.
Socrates. Use measure in all things.
When thou talkest with a stranger bee not too full

of

of communication, till thou knowest whether hee be better learned than thou, and if he be not, speak thou the boldlier, else be quiet and learn of him.

Socrates. Give thy wife no power over thee, for if thou suffer her to day to tread upon thy foot, shee will to morrow tread upon thy head.

Fix thy will to do justly, and see thou swear not.

Haunt not too much thy friends house, for that engendreth no great love: nor be to long from thence, for ỹ engendreth hate, but use a meane in all things.

Aristotle. Doubt them whom thou knowest, and trust not them whom thou knowest not.

Trouble not thy selfe with worldly carefulnesse, but resemble the Birds of the ayre, which in the morning seek their food but only for that day.

Wander not by night, nor by dark

Labour not to enforme him, that is without reason, for so shalt thou make him thine enemy.

Use no womans company, except necessity compell thee.

Esteem him as much that teacheth thee one word of wisdom, as if he gave thee gold.

Sweare not for any matter of advantage,

Seneca. Affirm nothing before thou knowest how to finish it.

Plato. Be not hasty, angry, nor wrathful, for they be the conditions of a foole.

Refrain from vice, for vertu is a precious garment.

Measure thy paths, and go the right way, so shalt thou goe safely.

Refrain from Covetousnesse, and thine estate shall prosper.

Use Justice, and thou shalt bee both beloved and feared.

If thou wilt dispraise him whom thou hatest, shew not that thou art his enemy.

Hermes. Let not thy beauty, thy youth, nor thy health deceive thee.

Break not the Lawes that are made for the wealth of thy country.

Apply thy minde to vertu, and thou shalt be saved.

Praise nothing that is not commendable: nor dispraise nothing that is praiseworthy.

Plato. Travaile not much, for that which will soon perish.

Ensue the vertues of thy good Ancestors.

Seneca. Array thy selfe with justice, and cloath thee with chastity, so shalt thou bee happy, and thy good workes prosper.

Enforce thy selfe to get wisdome and science, by which thou mayst direct both thy Soul and Body.

Pithag. Endeavour thy self to keep the Law, that God may be pleased with thee.

Covet not thy friends riches, lest thou be despised therefore.

Hermes. Reprove not any man in his wrath, for then thou mayst not rule him.

Be eyee not at another mans misfortune, but take heed by him that the like chance not to thee.

Stablish thy wit both on thy right hand, and on thy left, and thou shalt be free.

Socrates Give to the good, and he will requite it, but give to the evil disposed, and he will aske more.

Be not slack to recompence them that have done for thee.

Think first, then speak, and last fulfil.

Accustome not thy selfe to be suddenly moved, for it will turn to thy displeasure

Pithagor. If thou intendest to do any good, tarry not till the morrow, for thou knowest not what may chance to thee this night.

Aristot. If thou feelest thy selfe more true to thy

King

king than many others, and hast also lesse wages of him than they, yet complain not, for thine will continue and so will not theirs.

Diogenes. If any man envy thee, or say evil of thee, let not thereby, and thou shalt disappoint him of his purpose.

Forget not to give thanks to them that instruct thee in Learning, nor chalenge to thy selfe the praise of other mens inventions.

Socrates. Love al men, and be subject to the Laws, but obey God more than men.

Plato. If thou wilt bee counted valiant, let neither chance nor griefe overcome thee.

Give good care to the aged, for he can teach thee of the life to come.

Fly lecherous lusts as thou wouldest a furious Lord.

Aristot. Let no covetous man have any rule over thee, nor yeeld thy selfe subject to covetousnesse: for the covetous man will defraud thee of thy goods, and covetousnesse will defraud thee of thy soule.

Receive not the gifts that an evil disposed man doth proffer.

Plato. Be sober and chast among yong folks, that they may learn of thee, and among old that thou mayst learn of them

Apply thy selfe so now in vertue, that in the time to come thou mayst therefore be praised.

Thinke that the weakest of thine enemies is stronger than thou

Be not ashamed to do justice, for all that is done without it is tyranny

Fortifie thy soul with good works, and flie from covetousnesse.

If thou intendest not to do good, yet at least refrain from doing evil.

Aristot. Give not thy selfe much to pleasure and ease, for if thou usest thy selfe thereto, thou shalt not be able to sustain the adversity that may afterwards chance to thee.

Endeavour thy selfin thy youth to learn, though it be painful: for it is lesse pain for a man to learn in his youth, than in his age to be unlearned.

When thou art weary of study, sport thy self with reading of good stories.

Covet not to have thy business hastily done, but rather desire that it may be well done.

Rejoyce without great laughter.

Desire not to be wise in words, but in works: for wisdom of words wasteth with the world, but works wrought by wisdom, increase into the world to come.

If thou doubtest of any thing, ask counsel of wise men: and be not angry although they reprove thee.

Honor good men, so shalt thou obtain the peoples favour.

Diogen. Keep no company with him that knoweth not himselfe.

Be not like the Boulter that casteth out the flower and keepeth in the bran.

Commit the governance of people neither to a childe, nor to a foole, nor to a covetous, nor unto any hasty person, that is desireous of revengement.

Plato. If thou desirest to be good, endeavour thy self to learn to know, & to follow truth: for he that is ignorant therein, & will not learn cannot be good.

Aristot. Keep a measure in thy communication: for if thou be too brief, thou shalt not be well understood: and if thou be too long, thou shalt not be well born in minde.

To him that is full of questions, give no answer at all.

Reason not with him that will deny the principal truth.

Take

Take good heed at the beginning to what thou granteſt: for after one inconvenience another followeth.

Pithagor. Uſe examples, that ſuch as thou teacheſt may underſtand thee the better.

Seneca. If thou deſireſt to have delight without ſorrow, apply thy minde to ſtudy wiſdom.

Marry a young Maid, that thou mayſt teach her good manners.

Keep company with them that may make thee better.

Be bound unto wiſdom that thou maiſt obtain the true liberty.

Love if thou wilt be beloved.

So talke with men, as if God ſaw thee.

So talke with God, as if men heard thee.

Fear followeth deſire, wherefore if thou wilt not fear, deſire not.

Deſire not to dwell nigh a rich man, for that will make thee covetous.

Eſchew anger, though not for wiſdomes ſake, yet for bodily health.

If thou deſire to be quiet minded, thou muſt either be a poore man indeed, or elſe like a poore man.

Take no thought to live long, but to live well.

Foraſmuch as thou art not certain in what place death will ſtrike thee, be thou ready prepared in each place to meet him.

Prayſe a man for that which may neither be given him, nor taken away from him: which is not his fair houſe, his goodly garments, nor his great houſhold, but his wiſdom and perfect reaſon.

Labour not for a great number of Books, but for the goodneſſe of them.

Uſe thine ears more than thy tongue.

Search forth the cauſe of every effect.

Desire nothing, that thou wouldest deny if it were asked thee.

Whatsoever thou wilt speak, before thou shew it to a nother, shew it secretly to thy self.

Whatsoever thou wilt have kept secret, shew it unto no body.

Let not thy thoughts depart from the truth.

Promise with consideration, and performe faithfully.

Prayse little, but dispraise lesse.

Let not the authority of the speaker perswade thee, nor regard thou his person that speaketh, but mark well what is spoken.

Performe more fully than thou hast promised.

Such things as thou hast, use as thine owne, and keep them not as if they were another bodies.

Be gentle and loving to every body, flatter none, be familiar with few, be indifferent and equal towards every man, be slow to wrath, swift to mercy and pitty, be constant and patient in adversity, and in prosperity, wary and lowly.

Honour gentlenesse, hate all cruelty.

Fly and eschew thine own vices, and be not curious to search out other mens.

Be not busie to upbrayd men with their faults, for so shalt thou be hated of every body.

Sometime among serious things use merry conceits, but measurably

Live with thine underlings as thou wouldest thy betters should live with thee, and do to all men as thou wouldest be done by.

Think not thy selfe to be that which thou art not, nor seem greater than thou art indeed.

Think all things may be suffered save filthinesse and vice.

Eat rather for hunger, than for pleasure or delight

Be apt to learn wisdom, and diligent to teach it.

Be merry without much laughter.

Anachar. Thou shalt be loved of God, if thou doe good to all men, and hurt no body.

Charm thy tongue, thy belly, and thy privities.

Beleeve not him that saith hee loveth truth, and followeth it not.

Solon. See that thy gifts be according to thine ability: for if they be too big, thou shalt be thought a waster: and again, if they bee too small, thou shalt be thought a niggard

Let thy gifts bee such as hee to whom thou givest them doth delight in.

Seneca. Give no vain and unmeet gifts, as armor to women, books to fooles, or nets to a student.

Give to ye needy, yet so that thou need not thy selfe.

Succour them that perish, yet so that thou thy self perish not thereby.

If thou bestowest a benefit keep it secret, but if thou receivest any publish it abroad.

Speak not to him that will not hear, for so thou shalt but vex him.

Give at the first asking, for it is not freely given, that is often craved

Boast not thy selfe of that which is another mans

Blame not nature, for she doth for every man alike

If thou wilt praise any man because he is a gentleman, praise his parents also: if thou praise him for his riches, that appertaineth to Fortune: if for his strength, remember that sickneſſe will make him weak: if for swiftneſſe of foot, remember that age will take it away: if for his beauty, it will soon vanish. But if thou wilt praise him for manners and learning, then praise thou him as much as appertaineth to man, for that is his owne, which neither cometh by heritage, nor altereth with fortune or age, but is alwayes one.

Socrat.

Socrates. Fly the company of a lyer: but if thou must needs keep company with him, beware that in any case thou beleeve him not

Give part of thy goods to the needy, so shall God increase them.

Sow good works, and thou shalt reap the flowers of joy and gladnesse

Boast not of thy good deeds, lest thyn evill be also layd to thy charge

Company not with him that knows not himself.

Be not ashamed to hear the truth, of whomsoever it bee spoken: for truth is so noble of it selfe, that it maketh them honourable that pronounce it

If thou hast not so much power as to refrain thy anger, yet dissemble it, and keep it secret, and so by little and little forget it

Pithagor. Honor wisdom, and deny it not to them that would learn it, but shew it not to them that dispraise it.

Sow not the Sea fields

Isocrates. Give not too light credence to a mans words, nor laugh thou them to scorne: for the one is the property of a Foole, and the other the condition of a mad man.

Think not such things honest to be spoken, that are filthy to be done

Accustome not thy selfe to be heavy and sad, for if thou dost, thou shalt be thought fierce: yet be thought ful, for that is a token of a prudent man

So do all things as if every man should know them, yet keep them close a while, and at length discover them.

Learn diligently the goodness that is taught thee: it is as great shame for a man not to learn the good doctrine that is taught him, as to refuse a gift profered him of a friend

Let

Let it not grieve thee to take paines to go to learn of a wise man: for it were great shame for young men not to travel a little by land to encrease their knowledge, since Merchants saile so farre by Sea to augment their riches

Be gentle in thy behaviour, and familiar in communication: for it belongeth to gentlenesse to salute gladly them that we meet, and in familiarity to talk gently and friendly with them

Behave thy selfe gently to every body, so shalt thou make the good thy friends, and keep the bad from being thine enemies

Use thy selfe to labour by thine own accord, that if it chance thee too be compelled thereto, thou mayest the better away with it

Perform thy promise as justly as thou wouldest pay thy debts: for a man ought to be more faithful than his Oath

For two causes if thou be constrained, thou mayst swear, as to discharge thy self from any great offence, or to save chiefe friends from great danger. But for mony thou shalt not swear any Oath: for if thou doest, thou shalt of some be thought forsworne, and of others to be desirous of mony.

Think it a great shame to bee overcome with thy friends benefits, & with the injury of thine enemies.

Allow them for thy friends, that be as glad for thy prosperity, as they seem sorrowful for thy misfortune: for there be many that lament a mans misery, that would envy to see him prosper

If thou dost good to the evil, it shall happen to thee as it doth to them that feed other mens dogs, which bark as well at their feeder as at any other stranger

Pithagor. Doe not such things thy selfe as thou wouldest disprayse in another

Enforce

Enforce thy selfe to refrain thy evill desires, and follow the good: for the good mortifieth and destroyeth the evil.

Socrates. Speak alwayes of God, and God will alwayes put good words in thy mouth.

Set thine own works alwayes before thine eyes and cast other mens behind thy back.

Fix not thy mind upon worldly pleasure, nor trust to the world, for it deceiveth all that put their trust therein.

Bee content with little, and covet not another mans goods.

Be sober in thy living, and replenish thine heart with wisdom.

Dread God, and keep thy selfe from vain glory.

Mock not another man for his misery, but take heed by him how to avoyd the like misfortune

Let no man perswade thee by flattery to do any evil, nor to beleeve otherwise of thy selfe than thou art indeed.

Receive patiently the words of correction, although they seeme grievous.

Tell nothing to him that will not beleeve thee, nor demand any thing which thou knowest will not be granted.

Fear God above all things, for that is rightfull and profitable: and so order thy selfe, & thy thoughts and words be alwayes of him: for speaking and thinking of God surmounts so much all other words and thoughts as God himselfe surmounteth all other creatures, and therefore men ought to obey him, though they should be constrained to the contrary.

Make thy prayers perfect in the sight of God, for prayer is like a ship in the Sea, which if it bee good saveth all therein, but if it be naught, suffereth them to perish.

Hermes

Hermes. Feare the vengance of God as much as thou mayst, and consider the greatnesse of his puissance and might.

Beware of spies and tale-bearers.

Plutarch. Pray not to God to give thee sufficient, for that he will give to each man unasked: but pray that thou mayst be contented and satisfied with that which he giveth thee.

Believe not him that telleth thee a Ly by another body, for he will in like manner make a lie of thee to another man

If thou desire to be beloved of every body, salute each man gladly, be liberal in giving, and thankful in receiving. Forget thine anger lightly, and desire not to be revenged.

If thou desirest to continue long with another man strive to instruct him well in good manners.

Mar. Aur. Look well to thy selfe, that the reyne of thy youth, and liberty of thine high estate, cause thee not to commit vice

It is a poynt of great folly, well to know other men, and not to know thy selfe.

Be not proud in wisdom, in strength, nor in riches, it is only God that is wise, puissant, and full of felicity

Alex. Sev Trust rather in wisdom and prowesse, than in unstable Fortune And desire victory for renown and honour, rather than for mony and corrupt treasure.

Tholon. Never open the gates to flatterers & dissemblers, nor listen with thine eares to Murtherers.

Arsasides. Never choose the rich tyrant, nor abhor the poore just man. Never deny Justice to a poor man for his poverty, nor pardon a rich man for his great riches Never give for reward, nor doe good for affection, nor give correction only for punishment.

Never

Never leave wickednesse unchastised, nor goodnesse without reward, never deny justice to them that demand it, nor mercy to them that desire it. Never correct in anger, nor promise rewards in thy mirth. Never commit evil for malice, nor villany for avarice. Labour alwaies to be beloved of them that bee good, and to be dreaded and feared of them that be evil. Finally, be thou favourable unto the poore who can do but little, and thou shalt be favoured of GOD who is able to do much

When thou arisest in the morning determine so to passe the day following, as though at night a grave should be thy bed

Let the feeding & apparelling of thy body be altogether referred to health and strength, and not to voluptuousnesse

If we will consider what an excellency and dignity there is in our nature, we shall quickly perceive how foule a thing it is to overflow in ryot, and to live delicatously and wantonly: and on the contrary, how good and honest a thing it is to lead our lives warily, chastly, and soberly

Riot to every age is reproachful, but for an old man most shamefull

Mar. Aur. At thy down lying and uprising, at thy sporting eating, and banketting, be mindeful of God, be thankful unto him and remember his benefits, not only towards thy selfe, but also towards all mankinde, even throughout all the world

Seneca. Whatsoever thou takest in hand, think with thy selfe that before thou end it, death may suppresse thee

Plato. He that will have glory in this life, and after death be beloved of many, and feared of all, let him be vertous in doing good works, and deceive no man with vain words.

CHAP

CHAP. II.

Proverbs and sayings of the Wise.

Pontanus. That City is safe whose dignities are well bestowed.

The evils to come, may with wisdom and knowledge be vanquished and eschewed.

Bribery used in a City, engendereth evill manners, by means whereof both faith and friendship are little set by.

A good City should care more for vertue than for people.

Alex. Sev. The weale publick in the estimation thereof, ought to bee preferred before the material City, as much as the life of men, and the renown of vertu be of more value than the stones and timber wherewith the wals and houses are builded

A City is not a place builded with houses, and enbironed with wals, but it is a company which have sufficient living, and is gathered together to live well, to the example of others And therefore the assembly of vertuous people, and the wealth of the People maketh the City

Mar. Aur. The great Cities full of good inhabitants ought to be prayed, & not the great buildings.

He is not to be accounted strong that cannot away with labour.

Rest must needs be pleasant, for it is the medicine of all the diseases of labour.

Ovid. That thing cannot long endure, that wanteth his natural kinde of rest.

As the body being alwaies oppressed with labour, loseth his strength, and so perisheth: so the minde of man, oppressed with cares and pleasures of this world, loseth the force, and desire which shee had to the rest of eternal life to come.

It

It is a signe of a mighty and noble courage, to set little by great and waighty things.

Seneca. He is very valiant, who never rejoyceth much, nor sorroweth out of measure.

Plato. That which a man hath accustomed long time, seemeth pleasant, although indeed it be painful.

It is as difficult to break custome long used, as to change or alter nature

Custome is as it were another nature.

Manners are more requisite in a childe, than playing upon instruments, or any other kinde of vain pleasures.

Much running maketh great wearinesse

Aristotle. Man is the measure of all things.

Exercise either hurteth or profiteth nothing.

Musick is good to refresh the minde, to passe the time, and to help pronunciation, and therefore of children ought to be learned.

When a man doubteth of doubtful things, and is assured of them that be evident, it is a signe of good understanding.

Mar. Aur. Though every new chance causeth presently new thoughts yet thereby commeth more cause of stedfastnesse in the time to come.

He findeth fetters that findeth benefits,

Our custome is to receive forthwith and merily, and to give slowly, with evil will and repentance.

He is as much a theefe that robbeth privily, as he that stealeth openly.

Such as be born deaf and blinde, have their inward parts the more perfect.

There is no greater victory than for a man to vanquish himselfe.

He that neglecteth wife and children, depriveth himselfe of immortality.

Chilon. When should rather be drawn by the ears, than

than by the cloakes, th[illegible], by perswasion, and not by violence

Where sensuality raigneth, reason taketh no place

Iustinus Peace and concord cannot long time endure among those who know not to whom honour and reverence is due: for where all men be a like, there is neither wealth nor honor, but contention & hatred, the ground of all miseries there raigneth.

Alex. Sev. Of all things in this life pertaining to mans commodity, of what nature or condition soever they be, none is more excellent and worthy to be had in estimation and honour, than the vertue of peace, which of all men ought to be commended and sought for

The great signe and strong pillar of peace is, to put away the perturbers of peace.

A City cannot prosper, when an Oxe is sold for lesse than a Fish

Much babling is a signe of small knowledge

He that helpeth the evil hurteth the good

Hope of reward maketh pain seem pleasant

Experience is a good chastisement

Demosth. It is better to seeke and not to finde, than to finde and not to profit

He hath helps in adversity, that lendeth in prosperity

Little things by concord increase, and great things by discord decrease

Alex. Sev. Without harmony nothing is seemly or pleasant, and by concord or discord publick weals do stand or fal

A mans life doth never return thither again, from whence it departeth

As life once lost never returneth, so if a man lose once his fidelity and credit, hee shall never get it again

Beare hard things, that thou mayest beare eaſie things the lighter.

Bear incommodity, to the intent thou mayſt carry away commodity.

A graue mind hath no wauering ſentence,

Hee is happy whom other mens perils maketh wary

Herm. A foole knoweth ẏ thing done: but a wiſe man conſidereth things before they come to paſſe

Tullius A diſcommodity well couched, ought not to be ſtirred.

In deeds done three things are to be noted, firſt in acknowledging things well done, not only to reioyce in them, but alſo to follow them: the ſecond is in ſad things and heavy, to bee ſad, and ſorry for them: the third is, in perverſe acts to beware and eſchew them.

Xenoph. Diſſemble with diſſemblers, if ſingleneſs will not take place

Saluſt. There is an alteration of all things

There is nothing among men perpetual, nor nothing ſtable, but all things paſſe and repaſſe, even like unto the ebbing and flowing of the Sea

Counterfeited things will ſoon return to their own nature

Alex. Sev. Wiues conditions can neuer ioyne hearts in a fervent affection.

Riotous liuing & parſe cannot be coupled together

The end of a riotous liuer and prodigal ſpender is commonly beggery.

He that looketh for profit, muſt not fly from labor.

Ariſtot. Continuance of time begeteth prudence.

Leaſure keepeth us that we do nothing raſhly.

When that thing cannot bee done which thou wouldeſt, ſeek and compaſſe that thou knoweſt may be brought to paſſe.

Pithagor. Dig not fire with a ſword, labour not in

in vain, nor go about the thing which in no wise can be brought to passe.

Clean keeping of the body (delicate niceneſſe of meats and drinks laid apart) doth greatly both maintain the health of the body, and much comfort the wit.

Tullius. The fairest body is nothing else but a dunghill covered with white and purple.

Refuse the familiarity and acquaintance of him whose company thou seest honest men eschew.

Periander. Nothing is profitable, if is not honest.

Time is the most precious and costly thing that can be spent.

Time is glorious to him that gloriously spendeth it, but that time is accursed that is wickedly spent, and passeth over in sluggish ignorance, without any profit.

It availeth much to all estates, and specially to Princes, and such as be in authority, to read Histories, wherein they may learn to beware, foresee, and avoyd all such inconveniences as they shall there read, and understand oftentimes to chance in such Common-wealths as are viciously and corruptly governed: for the same chances will happen in their Common-wealths, if they be in like manner corrupted governed, albeit the persons be changed

Thucidi. Histories are treasures which ought never to be out of our hands, that being thereby ayded we may the more commodiously and with speed handle the like businesses and chances in the Common-wealth, forasmuch as the like chances oftentimes happen.

Examples are to be found in Histories convenient for every man privately in his degree: as the obedience of subjects due unto Magistrates, and such as be in authority: and that they never escaped unpu-

nished who disobeyed and rebelled against them.

Alex. Sex. As in every Art patterns are given to be followed: even so in Histories are painted before our eyes the examples of all kinds of Vertues.

While power with pleasures getteth great acquaintance, Vertue is unknown, and in the Court friendlesse.

Contempt is a thing intolerable, forasmuch as no man can think himselfe so vile that hee ought to bee despised.

Many labour to deliver themselves from contempt, but there be more that study to bee revenged thereof.

The rustical and rude people (as experience teacheth) are commonly prompt to injuries, murmuring at Justice, grudging at labours, desirous of pleasures, and ingrateful for benefits. If a man bee familiar and homely with them, he shall alwayes finde them churlish and sturdy. If he do change his coppie, and become towards them more strange of countenance, more rare in speaking, more slow in pardoning, or more quick in revenging, they without weighing their due desert, or confessing their beastly folly, swel up in pride, kindle disdain, stirre up strifes, awake mischiefes, and in such wise worke their intent, that in the end (by due Justice) they themselves sustain the griefe of that by which most maliciously and beastly they sought for to disquiet others.

Seneca. Where there is suspition, there the life is unpleasant

With great peril is that kept that is desired of many.

Their lives be nought, who think they shall live ever.

There is but one way to go surely, that is, for a man

man to set little by worldly things, and to hold himselfe only sufficiently contented with honesty

There is no griefe in lacking, but where there is inordinate desire in having

Iullius Ambition and striving for worldly honor and promotion, is a very miserable thing, short of continuance, and hasteneth an evil end.

The eye cannot offend if the minde could rule the eye.

In a Captain or Leader of an Army, there ought to be these foure things, that is, knowledge in war, valiantnesse, authority, and worldly wealth,

Fame cannot profit the wicked, nor infamy hurt the good

Mar. Aur. When the vicious man is laid in his grave, his wickednesse is ended and her cannot bee corrected

Every lightnesse done in youth breaketh down a loop of the defence of our life.

He deserveth great chastisement that with fearful hardinesse (as a foole) putteth himselfe into high and difficult things, with haste and sodain counsel.

He seldome perisheth by falling that before feareth to fall.

A good Captain ordereth his men better by keeping them from doing evill, than by grievous and sore chastisement.

Ptolom. A good fame even in darknesse loseth not her beauty and renown.

Infamy alwayes ensueth arrogancy.

Danger commeth soonest, when it is least thought upon,

Val. Max. There is no end appointed unto the study of wisdom in this world, for life and it must end together

Quin. Cu. There are two things that alwayes ought to be in a mans remembrance during his life: that is to say, how hee may think wel, and how he may do well.

They that trust much to their friends, know not how shortly teares be dryed up.

Alex. Sev. Good debtors oftentimes spared, become evil payers, and small injuries often pardoned maketh of neighbours pernicious enemies.

Thales. The deepnesse of good wils ought to bee won with the deepnesse of the heart, some with gifts some with words, some with promises, and some with favours.

Vain men with vain words shew and declare their vain pleasures.

The nature of man is such, that it most lusteth after the thing which is most forbidden.

Seneca. Man can better suffer to be denied than to be deceived.

Galatius. Doctrine is of such puissance, that in good men it is an armour to vertue: but to vicious and corrupt persons a spur to do mischife.

Contention, emulation, backbiting, and vain desire of glory must be eschewed.

That man ought to be reputed good, that is alway well occupied, and the idle man without further inquiry ought to be condemned as nought.

It is an infallible rule, that he that is given to exercises is a vertuous man, and hee that is given to loytering and idlenesse, is a vicious person.

No man of what condicion soever he be, except he have some one thing or other in ordinary exercise, shall have his body lusty and his spirit quick, but shall be cloyed in all things, and wander from street to street like a bagabond.

Tulli. A good mind never assenteth or lendeth his service

seruice to him that erreth from the path-way of good manners.

As a corn field be it never so fertil, wil not be yet fruitful except it bee tilled, no more will a wit bee ready be it never so prompt, except it be exercised.

He that hath good hands, must needs have good customes.

All things that are desired of men are attained by travel, sustained with thought, and parted from with much griefe and great disquietnesse of minde

We are not so brought up by nature, that we should seem to be made for mirth and solace, but rather for gravity, or some serious or waighty studies.

Alex. Sev. Where a man in a Common-wealth hath many matters of sundry effects to order, it fareth with him as it doth with mans stomack: for the stomack receiveth meats, divers in qualities & effects, which altogether cannot be by one mans nature duly concocted and digested.

He that is perfectly wise, sporteth in this world with travels, and in travelling in books is wisest.

The more thou transportest thy selfe from things corporal and earthly, unto things celestial and heavenly, the more perfect and godly life shalt thou lead.

Bodily works be unsavory, except thou have sauce from the heart.

He is a double offender, which taketh the name of God in vain, and deceiveth his neighbour.

Tullius The punishment of perjury, by Gods Law is death, by mans Law perpetual infamy.

The practise of usury is utterly repugnant against all humanity, charity, & natural benevolence, which ought to be among people that do live in mutual concord: but most specially among them which live under one obedience, and under one Law of Policy.

Gain with an evil name is dammage and losse,

There is no greater pain, than when the heart is kept back from that which it longeth sore to have.

Deefer dammage before filthy lucre

After the unlawful getting by fathers, there followeth a just losse by their children.

Mar. Aur. False and upbraiding reproach, is a malicious Ly

The Heires mourning is under a visour a laughing, for he bewaileth the death of his ancestor in outward semblance, but inwardly he laugheth

The outward things which the eye of man only beholdeth, are but weak and uncertain tokens of the inward secrets

Iustinus Such as procure and privily seeke the death of man, the Law punisheth cruelly

Alex. Sev. No thing availeth the malice of Tyrants against innocents and good men, where the Almighty God will not have them perish.

It is oftentimes proved that they who desire the destruction of others, procure their own death.

Tyranny in Princes ought ever to be had in extreme detestation

If thou mayst not clearly escape out of peril, choose rather to die honestly, than live shamefully.

It is honourable to die for thy Country

Great Cities full of good Inhabitants ought to be praised, & not the great and gorgeous buildings.

Tullius. Selfe-love sometime so bindeth the senses of many, that they not well weighing what they be of themselves, but rather vainly flattering themselves, do conceive such opinions of themselves, that they think all men should worthily glory in them. Whereof innumerable offences doe spring and flow orth, when men puft up with opinions be shamefully scorned, and wrapped in foolish errours.

Mar. Aur. It is a great shame to say, and no lesse infamy

infamy to go about to make the travels of ancients in time past, now in these days to bee turned into follies.

As we are set in divers pleasures by our vice, so we fal hourly into divers miseries, and are noted to our great infamy and shame.

We see God divers times to divers persons forbear divers sins a great while, but at last unawares wee have seen them al chastised with one only punishment

Men among whom we be born, be of so evill disposition, the World with whom we live, so fierce and cruel, and the gliding Serpent Fortune so full of poyson, that they hurt us with their feet, bite us with their teeth, scratch us with their nails, and so swell us with their poyson, that the passing of this life is nothing but the suffering of death.

Socrates Perfect felicity is the use of vertu

It is better to dy a wise and vertuous man among godly and wise men, than to live viciously in ignorance among the common sort of men.

It is a thing consonant to reason, that they that be good among so many evil as be in this life, should be greatly honoured with God after their death.

Plinius. One day bringeth another, but the last day giveth just judgement to all that is past.

Salust. Help from G O D is not only gotten with Prayers, but also by vigilant study, and diligent executing: & by wise counselling, al things otherwhiles come well to passe.

THE

THE TWELFTH BOOK.

Containing divers manners of pithy Meeters; also Parables and Semblables.

Wherin mans happy life in this world chiefly consisteth.

MY friend the things that do attain
The happy life, be these I finde:
The riches left, not got with pain,
The fruitful ground, the quiet mind:
The equal friend, no grudge and strife,
No charge of rule nor governance,
Without disease the healthy life,
The houshold of continuance:
The diet mean, no dainty fare,
Wisdom joyn'd with simplenesse,
The night discharged of all care,
Where wine the wit doth not oppresse:
The faithful wife without debate,
Such sleeps as may beguile the night.
Content thy selfe with thine estate,
Neither with death, nor fear his might.

Pithagoras

When a reasonable soul from Vertu flieth
It wareth beast-like, and naturally dyeth.
For as the Soul giveth life to the Corse,
So Vertu in the soul is cause of lively force.

Plato

To such as custome divine meditation,
This life is a thing of smal reputation.

Hermes.

Lust, pleasure, and worldly vanities,
Do cause the soul all Vertues to despise.

Aristotle

Aristotle

Blessed is the soul which doth not transgresse
Her Makers Lawes through worldly filthinesse:
But alwayes mindful of his blessed estate,
Contemns the world, and sinful lust doth hate.

Pithagoras

He is not wise who knowing he must hence,
In worldly building maketh great expence:
But he that buildeth for the world to come,
Is wise, expend he never so great a summe.

Thales

He that most dreadeth to break Gods behest,
Is he that loveth and serveth him best.

Aristotle

He that loveth the world hath travell and care,
But he that hateth hath quiet and welfare:
Who so then desireth to live most at rest,
Must most flie the world, and meddle with it least.

Pithagoras

This worldly wealth that men so much desire
May well be likened to a burning fire
Whereof a little can do little harme,
But profiteth much our bodies to warme:
But take too much and surely thou shalt burne,
So too much wealth to too much woe doth turne.

Socrates

This worlds fond love doth make a man
So deafe, so blind, so dumbe:
That hear, nor see, nor see he can
Where wisdom is become,
To envy else he makes him thrall,
To trouble, care and dread:
Withdrawing his hand, his heart, and all
From every vertuous deed.

Seneca

Sith we are uncertain where Death will us meet,

And

And certain that alwayes he followeth our feet.
Let us in our doings be so wise and steady,
That where ever he meet us he may finde us ready

Seneca

Death is the ender of all tribulation,
And therefore to wise men a great consolation.

Socrates

For doing wrong and mischievous deeds,
The soul after death must be punished needs:
For God is not God except he be just,
And Justice to all things their due render must.

Socrates

Talk ever of God, and he will procure,
To fill thee with wisdom and words that be pure.

Aristotle

To worldlinesse who so doth give his minde,
These griefes he shal be ful sure to finde:
The lack of things which he shall never have,
Or losse of that which he gladliest would save.

Hermes

The World was of God created indeed,
A place of pleasure, reward of meed:
Wherefore such as in it for truth suffer trouble,
With joy no doubt are recompenced double.

Aristotle

Better it is to die, the Souls life to save,
Than to lose the Soul, the bodies life to have.

Socrates

The Souls of the righteous shal after the course
Of this life have better, but the wicked worse:
For right it is, that what we here imbrace,
We given us double in another place.

Hermes

Of bodily imprisonment sickneſſe is the chiefe,
But the jayle of the soul is sorrow and griefe.

Seneca

Seneca

It is better to have the Soul garnished with Vertu
Than the body decked with Purple, Gold, or Blu.

Plutarch

As excesse of wine oppresseth the minde:
So worldly pleasure maketh the Soul blinde.

Seneca

Wisdom, Knowledge, and Understanding,
Are the Souls most gorgeous clothing.

Plato

Woe to the Soul which wanteth grace,
To returne home to her estate and place:
Whom filthy works and bodily offence,
Excludes & keeps down from Gods holy presence

Socrates

Prayer to God is the only mean,
To keep a man from a wicked Queane,

Xenophon

In place where men of God commune ever,
Fools become wise, and the wise prove wiser.

Plato

When naughty Rulers, and wicked people die,
Then are all good men safe and in surety.

Socrates

It is wisdom, yea wisdome that maketh the wise,
Al troubles, all torments, yea & death, to despise:
Therefore ought wisdom of all to be imbraced,
A mean whereby death, and al fear is defaced.

Cicero

Of all worldly comforts true friendship is chiefe,
Because it is always our spectal relefe:
In wealth and woe a stay strong and stable,
And also to mankind a good most agreeable.

Isocrates

To himselfe and his friend a friend must be one,
For a friend is ones selfe as another person.

Pithagoras

Pithagoras

These troublesome words mine, thine, and our owne
(The cause of all strife) with friends are unknown
The title of ours, none counteth aught his,
For al things are each mans where tru friendship is

Socrates

Such things as are hurtful, uncomely and nought,
Are easily attained, yea, ere they besought:
But wisdom and honour, with other such like,
Are hard to be gotten howsoeber we seek.

Plato

Who so for friends, and true friendship, watches,
Must seek for such as may be his matches:
For he that of another any friendship procureth,
May chance finde friendship, but not ẏ endureth.

Aristotle

Although many wicked in one may agree,
Yet cause they no friendship but conspiracy:
For friendship is a vertu by nature so clean,
As can with the vicious be mixt by no meau,

Plato

Wetween Lord and servant no friendship may fall,
Because their estates are too far unequal:
Yet sith they be men, good friends they may be,
Because that in manhood they both do agree.

Seneca

Who so denies his friends his aid,
The while he is well taken:
Shall at his most need be denaid
Their help, and quite forsaken.

Tullius

In trouble, sorrow, adversity, and griefe
Friends are a comfort, a refuge, and relieue:
Likewise in wealth a pleasure and treasure,
To be partakers of any kind of pleasure.

Plato.

Plato

By bearing good wil first favour doth grow,
Through use wherof sweet friendship doth follow

Aristotle.

The friendship that is between good men engendred
Can be by no means broken or ended:
Wherefore he that doth from friendship dissever,
Is nought by nature, and was a friend never

Ennius

Whom men do fear they hate, and whom they hate,
They wish to die, or perish from his state:
Who therefore longs long time chiefe rule to bear,
Must get mens love with favour, not with fear

Socrates

Glory of good deeds by the father done,
Is the best inheritance that he leaves his sonne:
Which whoso doth by his vicious life appyre,
Bewrayes him a bastard and an unworthy heire.

Tullius

He cannot be counted a liberal giver
Which hath not been also a liberal getter:
For true liberality is to help many,
And in getting thereof not to hurt any

Seneca

Who so desireth to live without care,
Ought slowly to spend, and swiftly to spare:
For at the bottome to leave is but vaine,
Where both the least part, and worst doth remain.

Isocrates

By wine beauty fadeth, and age is defaced,
Drink maketh forgotten that late was embraced

Socrates

He that to wrath and anger is thrall,
Over his wit hath no power at all.

Hermes

Hermes

Be merry and glad, honest and vertuous.
For that sufficeth to anger the envious.

Pithagoras

The more that a man hath of abundance,
So much the lesse he hath of assurance.

Socrates

The friends whom profit or lucre increase,
When substance faileth, therewithal will cease,
But friends that are coupled with hearty true love
Neither fear, nor fortune, nor force may remove.

Mulonius

If that in vertu thou take any pains,
The pain departeth but the vertu remains
But if thou hast pleasure to do that is ill,
The pleasure abateth but th'ill tarrieth still

Solon

If that by destiny things be decreed,
To labour to shun them is paine lost indeed:
But if that the chance of things be unset,
It is folly to fear that we know we may let.

Plato

It is the part of him that is wise,
Things to foresee with diligent advise:
But when as things unluckily do frame,
It becommeth the valiant to suffer the same.

Hermes

If not for to speed thou think it apain,
With not the thing thou maist not attain
For thou and none other art cause of thy pet,
If that which thou maist not thou travel to get.

Plato.

To fain, to flatter, to glosse, and to lie,
Require colours and words faire and slie:
But the utterance of truth is so simple and plain
That it needeth no study to forge or to faine.

Horace

Horace

To the auaricious there is no sufficiance,
For couetize encreaseth as fast as his substance.

Solon

He is neither rich, nor happy, nor wise,
That is a bond-man to his owne auarice.

Pithagoras

To strike another if thou dost pretend,
Think if he struck thee thou wouldst thee defend.

Solon

To beasts much hurt hapeneth because they be dumb
But much more to men by means of speech come.

Thales

Al enbious hearts with the dead men depart
But after death pureth the slanderous dart.

Hermes.

He that at one instant another wil defame,
Will also to another by thee do the same:
For none are so Dangerous and doubtful to trust
As those that are readiest to obey every lust.

Plato

Sith making of manners in company doth lie,
Enhant the good, and the bad see thou flie:
But if to the evil thou needs wilt resort,
Return betimes for fear thou come short,

Isocrates

Love between wise men by effect may fal,
But not between fools though folly be equal:
For wit goeth by order, and may agree in one,
But folly lacketh order, so that concord is none.

Socrates

He that of al men wil be a corrector
Shal of the most part win hate for his labor.

Pithagoras

They that to talk of wisdom are bent,
Not following the same, are like an instrument,

Whose pleasant sound the hearers doth delight,
But it selfe not hearing, hath thereby no profit.

Pythagoras.

Beware of thine enemy when he doth menace,
And trust thou him not, if faire seeme his face:
For Serpents never so deadly do sting,
As when they bite without any hissing.

Plutarch.

Although the world unsteady doth oft chaunge flow,
It behoveth a wise man all tydes to know:
And so for to say, while he hath faire weather,
That the haven may keep him when hold may no

Diogenes. [Anker

Of a churlish nature proceedeth foul language,
But fair speech is a token of noble courage.

Anacharsis.

A friend is not known but in adversity,
For in time of wealth each man seemeth friendly.

Socrates.

Wisdom and science which are pure by kind,
Should not be written in books but in mind:
For wisdom in books with the books will rot,
But writ in the minde will never be forgot.

Seneca.

For covetous people to dy is the best,
For the longer they live the lesse is their rest:
For life them leadeth their substance to double,
Where death them dischargeth of endlesse trouble.

Antisthenes.

Men ought not to weep for him y guiltlesse is slain,
But for the slayer that quick doth remain:
For to die guiltlesse is death but of body,
But body and soul are lost of the guilty.

Xenocrates.

Of words begun when goodnesse may breed,

We ought with all swiftnesse therein to proceed:
But if by our works may grow any ill,
We should be as swift to conquer our will

Socrates

What ever it chance thee of any to hear,
Thine eye not consenting, beleeve not thy ear:
For the ear is a subject full oft led awry,
But the eye is a judge that in nothing will lie

Seneca

Wisdom and honour most commonly be found,
In them that in vertu and goodnesse abound:
And therefore are better than Silver and Gold,
Which the evil commonly most have in hold

Xenophon

If that it chance thee in warre for to fight,
More than to thy wit trust not to thy might:
For wit without strength more doth prevail,
Than strength without wit to conquer in battail

Aristotle

Both hatred, love, and their own profit,
Cause Judges oftimes the truth to forget:
Purge all these vices therefore from thy minde,
So shal right rule thee, and thou the truth finde.

Plato

Although for a while thy vice thou mayst hide,
Yet canst thou not alwayes keep it unspide:
For Truth the true daughter of God and of Time:
Hath sworn to detect all sinne, vice, and crime.

Plato

Happy is that Realme that hath a King
Endued with wisdome, Vertu, and Learning:
And much unhappy is that Realm and Province,
Where these poynts do lack in their Prince.

Plutarch

To whatsoever a King doth him frame,
His men for the most part delight in the same:

Wherefore a good King should vertu ensue,
To give his subjects example of vertue.

Socrates

Almes distributed unto the indigent,
Is like a medicin given to the impotent:
But to the unneedy a man to make his dole,
Is like ministring of playsters unto the whole.

Pithagoras

Better it is for a man to be mute,
Than with the ignorant mutches to dispute:
And better it is to live solitary,
Than to enhant much ill company.

Plato

That thing in a Realm is worthy renown,
Which rayseth up right and wrong beateth down.

Seneca

Goodnesse it selfe doth men declare,
For which many moe the better do fare.

Socrates

Unhappy is he whereseoever he become,
That hath wit and will not learn wisdome

Parables and Semblables, by *Hermes*, *Socrates*, and *Plato*.

LIke as a Surgion paineth sore his patients body, with lancing, cutting, and searching putrified members: even so doth the soul of man strive with the unruly affections to drive them from beluptuousnes.

Hee that being reproved, departeth immediatly hating his counsellor, doth as a sick man, who as soon as his Surgion hath cut his ulcer, goeth his way, not tarrying til his wound be dressed and his griefe asswaged.

As plants measurably watered, grow the better,

but

but watered too much, are drowned and die: so the minde with moderate labour is refreshed, but with overmuch is utterly pulled.

Like as a ship that hath a sure anker may lie safe in any place: so the minde that is ruled by perfect reason is quiet every where.

As fire smoaketh not much that flameth at the first blowing, so the glory that shineth at the first is not greatly envyed, but that which is long in getting, envy alwayes prevenieth.

Like as a good Musician having any key or string of his Instrument out of tune, doth not immediatly cut it off and cast it away, but either with straining it higher, or slacking it down lower, by little and little causeth it to agree: so should Rulers reforme the transgressors, and not cast them away for every trespasse.

As they that taste poyson destroy themselves therewith: so he that admitteth a friend before he know him, may hurt himselfe whiles that he proveth him.

Like as the bitternesse of the Willow Tree taketh away the sweetnesse of the sweetest honey: so evil works destroy and take away the merit of the good.

Like as a vessel is known by the sound whether it be whole or broken: so are men proved by their speech, whether they be wise or foolish.

Like as a crazed ship by drinking in of water, not only drowneth it selfe, but all others that are in her: so a ruler by using viciousnes, destroyeth not himselfe alone, but all others that are under his government.

As it becometh the people to be obedient and subject unto their Lord and King, so it behoveth the King diligently to intend the weale and good government of his people, and rather procure their profit

than his own pleasure: for as the soul is joyned with the body, so is a King united with his people.

As no Physitian is reputed good that healeth another and cannot heal himselfe: so hee is no good Governor that commandeth others to avoid vice, and will not leave them himselfe.

Like as a Governor of a ship is not chosen for his riches, but for his knowledge, so ought Rulers of Cities to be chosen for their wisdom and learning, rather than for their dignity and riches.

As a man in a dark cave cannot see his own proper figure: so the soul that is not clean and pure cannot perceive the true and perfect goodnesse of Almighty God.

As the goodness of wise men continually amendeth so the malice of fools evermore increaseth.

As liberty maketh friends of enemies, so pride maketh enemies of friends.

As they who cannot suffer the light of a candle, can much worse abide the brightnesse of the Sun: so they that are troubled with smal trifles would bee more amazed in weightie matters.

Like as the savour of carrion is noysome to them that smel it: so is the talke of fooles to wise men that hear it.

Parables and Semblables: by *Anaxagoras*, *Aristippus*, *Alexander Severus*, *Solon*, and *Marcus Aurelius*.

AS God is naturally most loving, pittiful, and alwayes hath the name of mercy and pitty: so are we alwayes most unkind, evil and wicked, and our wicked and shameful words deserve alwaies to have most bitter and grievous chastisements.

As he that giveth a blow to another, the higher he

he lifteth his hand, the greater is the stroke: so God in like manner, the more years he forbeareth our sins, the more grievously afterwards he punisheth us.

Like as when a great & dangerous building will fall, first there falleth some stone: in like manner there was never City or Country, that had any great plague or vengance from God fall upon them at any time, but first they were threatened and admonished with some signe or prodigie from heaven.

As the Idle or foolish man heapeth his diet from books, and resteth upon the onely pleasure of meat: so the wise man (in comparison) abhorreth meat, and draweth to his Books.

As the slothfull man is made lesse than a man by his negligence: so certainly blessed is he that is contented to be a man, but proveth more than a man by his vertue and diligence.

The simple Oxe or Sheep are more worthy their lives, than the idle couth theef, for the beast liveth to the utility of divers, without doing damage to any other, but the idle and foolish theef liveth to the damage of all others, & without profit to any person.

Like as riches with thought nourisheth covetousnes: even so by riches the envious nourisheth envy.

Like as the wicked and malicious person is most hardie to commit greatest crimes: so is he most cruel, and ready, wickedly to give sentence against another for the same offence.

We behold our own crimes as through small nets which causeth things to seem the lesser: but we behold the faults of others in the water which causeth things to seem greater than indeed they be.

As the green leaves outward shew that the tree is not dry inward; so good words do openly shew the inward heart.

As we see trees when the fruits are gathered, the

leaues fall, and when flowers die, that then more greene and perfect are the roots: euen so, when the first season of youth is passed (which is the Summer time) then cometh age (called Winter) and putrifieth the fruit of the flesh, and the leaues of fauor fall, and the flowers of delight are withered, & the veyns of hope dryed outward, then it is plain that the roots of good works be much better

As much as the shame of sinne ought to bee fled of them that bee good, even so much it ought to bee kept for the euil.

As we eat diuers things by morsels, which if wee should eat whole would choake us: so by diuers payes wee suffer trauails, which altogether would make an end of us in one day.

As in al Britain man is contented at the first, so at the last be they neuer so sweet, they turn to wearinesse

In al natural things Nature is contented with very little, but the Spirit and vnderstanding is not contented with many things

As it is necessary first to purge the opilations and iets of the stomach, to the intent the Medicines may profit them that be sick: so likewise none can conueniently giue his friend good counsel except hee first shew him his griefe

As sinne is natural, and the chastisement voluntary, so ought the rigor of Iustice to be temperate, and the Ministers thereof should rather shew compassion than vengance, whereby the trespassers should haue occasion to amend their sinnes past, and not to reuenge the injury present

Though the wood be taken from the fire, and the embers quenched, yet the stones oftentimes remayn hot and burning: so though the flesh be chastised with hot and dry maladies, or consumed by many

yeare

years travel, yet concupiſcence abideth ſtill in the bones

Oftentimes ſome wholſome fleſh (for meat) corrupteth in an unwholſome pot, and good wine ſometime ſaboureth of the foyſt: even ſo though the works of our lives, be vertuous, yet ſhal we feele the ſtinch of the weak fleſh

As arrogancy, pride and preſumption are notably hated of God, and had in deriſion every where among men: ſo contrariwiſe, lowlineſs, meekneſs, and an humble ſpirit, purchaſeth both the fabour of God, and knitteth unto man the benevolence of man

As the knowledge of God ought not to be unperfect or doubtful, ſo Prayer ſhould not be faint or ſlack without courage and quickneſſe

As the body is near to health, which (though it be waſted) is yet free and out of the danger of noyſome humours: even ſo is the minde more receivable of the bleſſing of God which is not defiled with grievous offences, though ſhe yet lack true and perfect vertues

It is natural for the body to die, which if no man kil, yet needs muſt it die, but the ſoul to die is extreame miſery. Our hearts grudge at the remembrance of the death of the body, as a terrible thing, becauſe it is ſeen with bodily eyes: but very few fear the death of the ſoul, becauſe no man ſeeth and few beleeve it: and yet is this death ſo much more terrible than the other, as the ſoul excelleth the body or as God excelleth the ſoul

As the body is viſible, mortal, lumpiſh, and heavy, delighting things viſible, and temporal, ſo the ſoul being mindeful of her celeſtial nature, mounteth upward with great violence, and with a terrible haſte ſtriveth & wraſtleth with the heavy burthen

then

then of the earthly body, despising things mortal, and seeking permanent and immortal things.

Parables and Semblables, by *Aristotle*, *Plutarch*, and *Seneca*.

LIke as it is a shame for a man that would hit the Mark to misse the whole But, even so it is shame for him that desireth honour to faile of honesty

As a Leaure, giveth us warning to beware of wounds: so the remembrance of evils that are past, may cause us to take the better heed.

As the complaints of children may bee soone appeased, so small affections vanish lightly

He that bringeth an infirme body unto voluptuousnesse, is like him that bringeth a broken ship into raging Seas

They who go to a banquet, onely for the meats sake, are like them who go only to fill a vessel

Bondmans when they sleep fear not their masters, and they that be bound forget their fetters: in deep ulcers and sores leade smarting, but suspicion beareth a man when he sleepeth

As they judge worse of a man who say that he is wrathful and ungracious, than if they denyed him to be alive: so they think not so evill of God, who say there is no God at all, as the superstitious, who say God is frowarp and ful of wrath and revenge

As a vessel cannot be known whether it be whole or broken, except it hath liquor in it: so no man can be throughly known what he is, before he be in authority.

As Darnel springeth up among good wheat, and Nettles among Roses, even so envy groweth up among Vertu

Like

Like as the Hare both deliuereth, nourisheth, and is with young all at once: so an Vsurer before he hath beguiled one, deuiseth how to deceiue another by making a false bargain.

Like as an Horse after he hath once taken the bridle must ever after bear one or other: so he that is once fain in debt, can rightly never after be throughly quit there from

Like as Physicians with their bitter drugges doe mingle sweet spices, that they may be the better receiued: so ought checks to bee mingled with gentle admonitions

Like as the Books which are seldome times occupied will cleave fast together, so the memory waxeth hard if it be not oftentimes renewed

The poyson which Serpents continually keepe without any harme, they spit it out to others destruction, but the malicious contrariwise hurt no man so much as themselves.

As it is great foolishnesse to leave the clear fountains, and to fetch water in puddles, so it is likewise to leave the written Truth, and to study the dreams of mens imaginations

As the Adamant by little and little draweth the heavy iron, until at the last it be joyned with it, so vertu and wisdom joyn men unto them.

As he which in a Game-place runneth swiftest, and continuing still his pace obtaineth the crown of his labour, so hee that diligently learneth, and earnestly followeth wisdom and vertu, shal be crowned with everlasting glory.

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